AN EXPOSITION OF THE LORDS PRAYER,

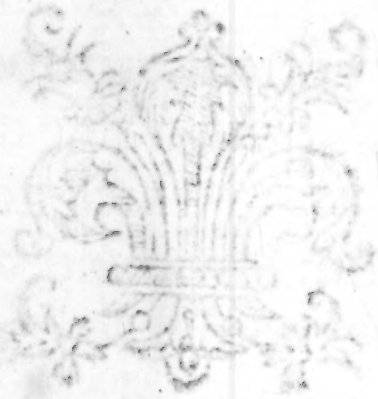
In the way of catechising seruing for ignorant people.

Heereunto are adioyned the praiers of Paule, taken out of his Epistles.

By W. PERKINS.



LONDON
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To the right honorable

Edward, Lord Russell Earle of Bedford : grace and peace bee multiplied.

RIght honorable, if you consider what is one of the chiefest ornaments of this noble state, vn to which god hath aduanced you: It will appeare, that there is none more excellent, then [a] the spirit of grace and praier. For what doth your hart effect? would you speake the languages? Behold, by praier you may speake the most heauenly tong that euer was, [b] euē the Language of Canaan. Would you haue the valor of knighthood.

a Za.12.12.

b. Isa.19.18 Rom.15.6

By praier you may ſtād in the place
[b] Pſal. 109. 23. where Gods hand hath [c] made a
[c] Pſal. 59. 16. breach, and do as much as [d] all the
[d] 2. King. 2. Chariots and horſemen in a king-
dom. Would you inioy Gods bleſ-
ſings which you want? By praier
[e] Mat. 7. 7. you may (as it were) put your hād
into the cofers of Gods treaſures [e]
and inrich your ſelfe. Doe you de-
ſire the fauor of Monarkes & Prin-
ces? By praier you may come in
preſence, and haue ſpeach with *Ie-*
houa the king of heauen and earth.
Laſtly, would you knowe, whether
now liuing you bee dead; that bee-
ing dead you may liue for euer? By
praier a man may knowe, whether
hee bee dead to ſinne, dead to the
world, liue to God, liue to Chriſt,
and liue eternallie.

Praier then, being ſo excellent a
point of Religion; I am imbolde-
ned to commend this ſmall treatiſe

to

to your Honour: not ſo much for it ſelfe, as becauſe it dooth ſet out the matter and true manner of inuocation of Gods holy name. And I hope for your fauor in accepting of it; the rather, becauſe I dout not but your deſire is to be anſwerable to your moſt honourable, and for Religion moſt worthye anceſtors in the care of maintaining & coun tenãcing anie good thing that may anie whit ſerue for the furthering of the Goſpell of Chriſt.

Nowe Ieſus Chriſt our Lorde, and God euen the Father whiche hath loued vs, and giuen vs euerlaſting conſolation, and good hope through grace, ſtabliſh your Honor in euerie good word & worke to the end.

Your H. to command.

William Perkins.

An aduertiſment to the Reader.

GOod reader ther was a book of late publiſhed in London vnder this title, PERKINS, *vpon the Lords praier*. In it I haue double iniurie. Firſt it was printed without my knowledge or conſent. And ſecondly the booke is faultie both in the matter and manner of writing. In the matter, theſe things are not well ſet downe.

Friſt the commandement of praier, very eaſely to bee kept. pag. 3. b.

2. Praier is the reſtauration of the goſpell. 7. b.

3. The three firſt petitions concerne Gods glory, the three latter, rhe meanes of Gods Glory. 13. q.

4. Gods name taken for his deitie, and not

not for his atributes or titles. 15.b.

5. A man muſt pray for the day of his death. 26.a.

6. Repentance is ſufficient not onely to bring a true faith, but alſo to renew it. 34.a.

7. A leſſon in the Lordes Praier taken out of Poperie. 45.a.

8. The doctrine of ſatisfaction for ſin is a moſt vile doctrine. 52.b.

9. God and the diuell agree in the manner of temptation. 61.b.

10. God offereth men the occaſion to ſinne. 62.a.

Likewiſe the manner of writing hath other faultes.

Firſt, in the middle of the Lords prayer, there is placed a diſcourſe of the Lords ſupper.

2. The end of the Lords praier is not expounded at all but friuolouſly.

3. There is verye many places, which haue no cõmon reaſon in them; as

Firſt, Gods angels do his will in countenance. 39.b.

2. Our daily bread is communicating bread. 45. b.
3. To walke before God in the trueth of the satisfaction of Gods iustice. 51. a.
4. To purge a cleere conscience. 51. b.
5. The pages 65. 66. 67. are so penned, as the Reader cannot knowe what was my meaning.

Now, considering by this vngodly practis, Christian and well disposed people are much abused, to omit the iniurie done to my selfe: I thought it my duety to make a redresse by publishing this treatise according as the pointes therein were deliuered: otherwise I was not willing to haue set downe anye thing in way of Exposition of the Lords praier: because it is already sufficientlye performed by others.

An.

An Expoſition of the *Lords praier, in the waie of* Catechiſme:

Seruing for ignorant people, by M. *Perkins.*

Matth. 6, verſe 9.

After this manner therefore pray ye. *Our Father, &c.*

THe occaſion and ſo alſo the coherence of theſe wordes with the former is this. The Euangeliſt *Matthew* ſetting downe the ſermons and ſayings of our Sauior Chriſt, keepes not this courſe to

propound euery thing as it was doone or ſpoken: but ſometime hee ſettes downe that firſt, which was doone laſt, & that laſt which was doone before: according as the ſpirite of God directed him. Which thing is verified in theſe woordes, where the praier is mentioned, yet the occaſion wherefore our Sauiour Chriſt taught his diſciples to pray, is not heere ſpecified. But in Saint Luke. 11. verſe. 1. the occaſion of theſe wordes is euident. For there it is ſaide that the diſciples of our ſauior knowing that Iohn taught his diſciples to praye, made requeſt to their maiſter that hee woulde doe the ſame to them likewiſe.

Theſe few wordes ſet before the praier are a commandment, and

and it preſcribes vnto vs two duties, the firſt, to praye, the ſecond to praie after the manner following : Touching the firſt point, conſidering verie fewe amonge the people know how to pray aright, wee muſt learne what it is to pray.

To make praier is to put vppe requeſt to GOD according to his worde from a contrite hearte in the name of Chriſt with aſſurance to bee heard.

For the better openinge of theſe words wee are to conſider ſix queſtions. The firſte is, to whome wee are to pray. The aunſweare is to GOD alone : Rom. 10,14. *Howe ſhall they call on him in whome they haue not beleeued &c.* Marke howe inuocation and faith are linked together : And

Paules reaſon maye bee framed thus. In whome wee put our affiaunce or beleefe, to him alone muſt wee praie, but wee beleeue onely in God : therefore wee muſte onelye praie to him. As for Saintes or Angels, they are in no wiſe to bee called vppon : becauſe not the leaſt tittle of Gods word preſcribes vs ſo to doo: becauſe they cannot heare our prayers, and diſcerne what are the thoughts & deſires of our harts : and becauſe inuocation is a part of diuine worſhip, and therefore peculiar to God alone.

The ſecond queſtion is, what kinde of action praier is? *Anſwer*: it is no lip-labour, it is the putting vp of a ſute vnto God, and this action is peculiar to the verye hart of a man. Rom. 8,26. *The ſpirite*

ſpirite makes requeſt for vs. But how? *with grones in the hart*. Exo. 14.15. The Lord ſaieth to Moyſes *Why cryeſt thou ?* Yet there is no mention made that Moſes ſpake anye worde at all: the Lorde no doubte, accepted the inwarde moorning and deſire of his hart for a cry.

The third queſtion is, what is the forme or rule, according to which wee are to praie. *Anſ.* It is the reuealed will and worde of GOD. A man in humbling his ſoule before God, is not to praye as his affections carrye him, and for what hee liſt: but all is to bee doone according to the expreſſe word. So as thoſe things which God hath commanded vs to ask, wee are to aske, and thoſe things which hee hath not commanded

vs to aske wee are in no wiſe to pray for. 1. Iohn. 5, 14. *This is the aſſurance which wee haue of him, that if wee aske any thing according to his will hee heareth vs.* This then is a ſpeciall clauſe to bee marked that men muſt pray in knowledg not in ignorance. Heere weigh the caſe of poor ignorant peple: they talke much of praying for themſelues and others, they imagine that they praye very deuoutly to God, but alas they doe nothing les: becauſe they know not what to aske according to Gods will. They therefore muſt learne gods word, and pray according to the ſame, elſe it will proue in the end that al their praying was nothing but as mocking and flatte diſhonoring of God.

The fourth queſtion is, with what

what affection a man muſt pray. *Anſwere.* Praier muſt proceed frō a broken and contrite hart. This is the ſacrifice which God accepteth. Pſalme 51. verſe 17. When Ahab abaſed himſelfe, though he did *it in hypocriſie*, yet GOD had ſome reſpect vnto it. 1. King 21, verſe. 29. *Saith the lord to Elyah, ſeest thou howe Ahab is humbled before mee?* This contricion of hart ſtands in two thinges. The firſt of them is a liuelye feelinge of our owne ſin, miſerye & wretched eſtate, howe that wee are compaſſed about with innumerable enemies euen with the Diuell and all his Aungelles, and within abounde euen with huge Seas of wantes and rebellious corruptions, whereby wee moſte greeuouſlye

diſpleaſe God, and are vile in our owne eies. Beeing therefore thus beſet on euery ſide, wee are to bee touched with the ſenſe of this our great miſerye. And hee that will pray aright, muſt put on the perſon and the verie affection of a poore wretched begger: and certainly not beeing gricued with the ruful conditiõ in which we are in our ſelues, it is not poſſible for vs to praye effectuallie. Pſal. 130, verſe 1. *Out of the deepes I called vpon thee O Lorde*: that is when I was in my greateſt miſery, and as it were not farre from the gulfes of hell, then I cried to God. Eſai. 26. 16. *Lorde in trouble haue they viſited thee: they powred out a prayer when thy chaſtening was vpon them*. 1. Sam. 1. 15. *I am a woman* (ſaith Anna) *of an hard ſpirit,*

rit, that is, a troubled ſoule, *and haue powred out my ſoule before the lord.* Hence it appeareth, that the ordinarie praiers of moſte men greeuouſly diſpleaſe God, ſeeing they are made for faſhiō only, without any ſenſe and feeling of their miſeries: commonly men come with the Phariſye in oſtentation of their integritie, and they take great paines with their lips, but their harts wander from the lord. The ſecond thing required in a contrite heart, is a longing deſire & hungring after Gods graces and benifits whereof wee ſtand in neede. It is not ſufficient for a man to buckle as it were, and to go crooked vnder his ſinnes and miſeries: but alſo he muſt haue a deſire to be eaſed of them, and to be enriched with

graces needfull. Thus *Hezekias the King, and the prophet Iſaiah the ſonne of Amos praied againſt Senacharib, & cried vnto heauẽ.* 2. chro. 32. 10. Where wee may ſee what a maruelous deſire they had to obtain their requeſt. So alſo Rom. 8 16. *The ſpirit maketh requeſt with grones ſo great that they cãnot bee vttred,* as they are felt. *Dauid Pſ* 143. 6. Saith *that hee deſireth after the Lord, as the thirſty land.* Now wee knowe that the ground parched with heat, opens it ſelfe in rifts & cranies, & gapes towards heauen as though it would deuoure the clouds for want of moiſture, and thus muſt the hart be diſpoſed to Gods grace till it obtaine it. The people of *Iſraell* being in greuous affliction, how do they pray? *they poure out their ſoules like water before*

the face of the lord. Lam.2.verſ.19.

The fift queſtion is, in whoſe name praier muſt be made. *Anſwere.* It muſt not be made in the name of any creature, but onely in the name and mediation of chriſt. Ioh.14.verſ.14. *If ye aske any thing in my name, I will do it.* A man is not to preſent his praiers to God in anye worthineſſe of his owne merits. For what is hee? to make the beſt of himſelf, what cã hee make of himſelfe? by nature he is no better then the very firebrand of hell, and of all GODS creatures the moſt outragious rebell to God, and therefore can not be heard for his own ſake. As for ſaints, they can be no mediators, ſeeing euen they themſelues in heauen are accepted of GOD not for themſelues, but only for

the

the bleſſed merits of Chriſt. *If any man ſinne* (ſaith Saint Iohn 1. Epiſtle.chap.2.verſe 1.) *Wee haue an aduocate with the father Ieſus Chriſt*: But how proues hee this: It followes then, *And hee is the reconciliation for our ſinnes.* His reaſon ſtands thus: hee which muſt bee an aduocate, muſt firſt of all bee a reconciliation for vs: no Saintes canne bee a reconciliation for vs: therefore no Saintes can bee aduocates. Therefore in this place is manifeſt an other fault of ignoraunt people. They cry often, Lord helpe me, Lord haue mercy vpon mee. But in whoſe name pray they? poore ſoules like blinde bayardes they ruſh vpon the Lord, they knowe no mediatour in whoſe name they ſhould preſent their praiers

to

to him. Little doe they conſider with themſelues, that God is aſwell a moſte terrible Iudge as a mercifull Father.

The ſixt *Queſtion* is, whether faith be requiſit to praier or not. *Anſwere.* Prayer is to bee made with faith, whereby a man muſt haue certaine aſſuraunce to bee heard. For hee that praieth muſt ſtedfaſtly beleeue, that God in Chriſt will graunt his petition. This affiance beeing wanting, it maketh praier to bee no praier. For how can hee praie for anie thing effectually, who doubteth whether hee ſhall obtaine it or no. Wherefore it is an eſpeciall point of praier, to be perſwaded, that God to whome praier is made, not onely can but alſo will graunt his requeſt. Marke 11.24.

What-

Whatſoeuer yee deſire when yee praye beleeue that yee ſhall haue it, and it ſhall bee doone vnto you. Heere wee ſee two thinges required in praier, the firſte a deſire of the good things which we want, the ſecond is faith, whereby wee beleeue that GOD will graunt the things deſired. The grounde of this faith is reconciliation with God, and the aſſuraunce thereof. For vnleſſe a man bee in conſcience in ſome meaſure perſwaded that all our ſinnes are pardoned and that hee ſtands reconciled to GOD in Chriſt, hee cannot beleeue anye other promiſes reuealed in the word, nor that any of his praiers ſhall bee heard.

Thus much of the definition of praier: now let vs ſee what vſe may bee made of this commandement

dement, *Pray ye thus.* Seeing our Sauiour commandes his Disciples and so euen vs also to praye to God: it is our dutye not only to present our praiers to God, but also to doo it cheerefullye and earnestly. Rom. 15. 30. *Also brethren I beseech you that ye woulde striue with mee by praiers to God for mee.* What is the cause, whye the Lord dooth oft deferre his blessings after our praiers? No cause, but that hee might stirre vs vp to bee more feruent and more earnestly to crye vnto the Lorde. Exod. 32, 10. When Moses prayed to God in the behalfe of the Israelites, the Lord answers *Let mee alone*, as thogh his praiers did binde the Lord, and hinder him from executing his iudgements. Wherefore this is good aduise,

for

for all Chriſtian men to continue and to bee zealous in praier. If thou bee an ignorant man, for ſhame learne to pray, ſeeing it is Gods commaundement, make conſcience of it. Wee ſee that there is no man vnleſſe hee bee deſperatelie wicked, but will make ſome conſcience of killing and ſtealing: and why is this? becauſe it is Gods commandment thou ſhalt not kill, thou ſhalt not ſteale. Well then: this alſo is Gods commandement to praye. Let this conſideration breede in thee a conſcience of this dutie: and although thy corrupt nature ſhall drawe thee awaie from it, yet ſtriue to the contrarie, and knowe it certainelie, that the breach of this command makes thee as well guiltie of damnation be-

before God as anie other. Furthermore this muſt bee a motiue to pricke thee forward to this dutie, that as God commandes vs to pray, ſo alſo hee giues the ſpirit of praier, wherby the commandement is made eaſie vnto vs. If the Lorde had commanded a thing impoſſible, then there had beene ſome cauſe of diſcouragement, but commaunding a thing through the grace of his ſpirit verie eaſie and profitable: how much more are wee bound to the obedience of the ſame? Againe praier is the key whereby wee open the treaſures of God and pull downe his mercies vppon vs. For as the preaching of the worde ſerues to declare and to conucie vnto vs GODS graces: ſo in praier wee

come to haue a liuelie feeling of the ſame in our hearts. And further, this muſt moue vs to praier, ſeeing in praier we haue familiaritie with Gods Maieſtie. It is an high fauour for a man to bee familiar with a Prince; howe much more then to bee familiar with the King of kings the mightie Iehoua? This then can be no burthen or trouble vnto vs beeing one of the manie prerogatiues that God beſtowes on his Church. For in the preaching of the worde, it pleaſed GOD to talke to vs; and in praier, GOD dooth vouchſafe vs this honour, to ſpeake, and as it were familiarlie to talke with him, not as to a fearefull iudge but as to a louing and mercifull God. Conſider alſo that praier is a worthye

meanes

meanes of defenſe, not onely to vs, but alſo to the Churche and them that are abſent. By it Moyſes *ſtoode in the breache*, which Gods wrath had made into the people of Iſraell, and ſtaied the ſame, Pſal. 106. verſe 23. by this chriſtian men fight as valiant champions againſt their owne corruptions and all other ſpirituall enemies. Epheſ. 6, verſe. 18. Infinite were it to ſhewe howe many bleſſinges the Lorde hath beſtowed on his ſeruantes by praier. In a worde, Luther, whome it pleaſed GOD to vſe as a worthy inſtrument for the reſtoring of the Goſpell, teſtifieth of himſelfe that hauing this grace giuen him to call vpon the name of the Lorde, hee had more reuealed vnto him

of Gods truth by praier, then by reading and ſtudie.

The ſecond point of the commandement, is to praye after the manner following in the Lordes praier. Where it is to bee noted that the Lords praier is a direction, & as it wer a ſamplar to teach vs how and in what manner wee ought to pray. None is to imagin that wee are bound to vſe theſe words onely and none other. For the meaning of Chriſt is not to bind vs to the wordes, but to the matter and maner, and to the like affections in praying. If this were not ſo, the praiers of Gods ſeruants ſet downe in the bookes of the olde and newe teſtament, ſhould all bee faulty becauſe they are not according to the wordes of the Lordes praier. Alſo by reaſon

ſon of this, diuers in our Church ignorantly perſwade themſelues that it is vnlawefull to vſe the wordes as they are ſet downe for a prayer. Firſt (ſay they) it is ſcripture, and therefore not to bee vſed as a praier. I anſwer that the ſame thing may be the ſcripture of God, and alſo the praier of man; els the praiers of *Moyſes, Dauid and Paul*, being ſet down in the ſcriptures, ceaſe to be praiers. Againe (they ſay) that in praier wee are to expreſſe our wantes in perticuler, and the graces which wee deſire: now in theſe wordes all thinges to bee praied for, are onely in generall propounded. I anſwere that the maine wantes that are in any man, and the principall graces of God to bee deſired, are ſet downe in the pe-

titions of this praier in particuler. Thirdly, they plead that the patterne to make all praiers by, ſhould not bee vſed as a praier. I anſwere that therefore the rather it may bee vſed as a praier; and ſure it is that auncient and worthy diuines haue reuerenced it as a praier; choſing rather to vſe theſe wordes then any other, as *Cypryanus Sermone de orat. Dominic. And Tertullian lib. de fuga in perſequutione. And Auguſtine Sermone* 126. *de tempore.* Wherefore the opinion is full of ignorance and error.

Well, whereas our Sauiour firſt giues a commaundement to pray, and then after giues a direction for the keeping of it, this hee doth to ſtirre vp our dulneſſe, and to allure vs by all meanes

meanes to this heauenly exercise of praier: Wherefore still I say, imploy your selues in praier feruently and continually; and if you cannot doe it, learne to pray. Thus much of the commaundement of our Sauiour Christ: nowe followe the words of the praier.

Our father which art. &c.



These words containe three parts, 1. a preface, 2. the praier it self containing six petitions. 3. The testification of faith in the last worde: Amen. Which although it bee short, yet it doth not containe the smallest point in the praier: It is (I say) a testificati-

on of our faith, whereas the petitions that goe before are onelie teſtifications of our deſires. Now of theſe three parts in order.

Wee muſt conſider howe our ſauiour Chriſt doth not ſet down the petitions abruptly, but hee firſt begins with a ſollemne preface. Whereby we are taught this leſſon; that hee which is to praye vnto God, is firſt to prepare himſelfe, and not boldlye without conſideration as it were to ruſhe into the preſence of GOD. If a man be to come before an earthly Prince, he will order himſelfe in apparell, geſture & words, that hee may do all things in ſeemelineſſe and dutifull reuerence: howe much more are men to order themſelues, when they are, to appeare before the liuing

God

GOD? Eccleſiaſt. 5,1. *Bee not raſhe with thy mouth, and let not thy hart bee haſty to vtter a thinge, before the lorde.* And Dauid Pſal 26,6. *Waſhed his handes in innocencie* before he came to the aulter of the Lord to offer ſacrifice.

The meanes whereby men may ſtir vp their dull and heauie harts and ſo prepare themſelues to praier, are three. The firſte is to read diligently the worde of GOD concerning thoſe matters about which they are to pray: & what then? this will be a meanes not onely to direct him but alſo to quicken the heart more firuentlie to deliuer his praier. This is euident by a compariſon. The beames of the Sun deſcending, heat not before they come to the earth or ſome ſolide body where

they

they may reflect; and then by that meanes the earth and aire adioyning is made verye hot: euen ſo the Lorde ſendes downe vnto vs his bleſſed worde euen as beames and the goodly ſunſhine, and thereby hee ſpeakes to our harts: now, when wee make our praiers of that which wee haue read, Gods worde is as it were reflected, and our harts are thereby warmed with the comfortable heat of Gods holy ſpirit, to powre out our prayers to GOD more feruently. The ſecond meanes is to pray to GOD that he would ſtrengthen vs with his ſpirit that wee might be able to pray, as it is practiſed, Pſ.143.1 The third means, is the conſideration of Gods moſte glorious maieſtie; wherein wee are to remem-

member firſt his fatherly goodnes and kindneſſe whereby he is willing, and ſecondly his omnipotency, whereby hee is able to graunt our requeſts. One of theſe imboldned the Leaper to praye. *Lord if thou wilt, thou canſt make mee clean.* Mat. 8,2. Therfore both together are more effectuall.

Nowe let vs come to the preface it ſelfe, *Our father which art in heauen.* It containes a deſcription of the true Iehoua to whom wee pray, and that by two arguments, the firſt is drawne from a relation, *Our father*: the ſecond is taken frō the ſubiect or place, *Which art in heauen.*

Father.

1. *The meaning.*

IN the opening of this word, or title of God, two queſtions are to bee opened. 1. *Queſt.*

1. *Queſt.* Whether by this title *Father* is ſignified the whole trinity or ſome one perſon thereof? *Anſwer.* Otherwhiles this name is attributed to all the perſons in Trinitie or any of them. Malac. 2, 10. *Haue we not all one Father, &c.* Luc. 3, 38. *Which was the ſonne of Adam, which was the ſonne of God.* And in Eſai. 9, 6. Chriſt is called the *Father of eternitie*; becauſe all that are trulie knitte to him and borne anewe by him, they are eternallie made the ſons of God. Againe, oftentimes it is giuen to the firſt perſon in Trinitie as in thoſe places where one perſon is conferred with an other. And ſo in this place principally for ſome ſpeciall reſpects, this title agrees to the firſt perſon. For firſt hee is the Father of Chriſt as hee is the

eter-

eternall word of the father, and that by nature becauſe hee is of the ſame eſſence with him: Secõdly hee is father to Chriſt in reſpect of his manhood, not by nature or adoption but by perſonal vnion, becauſe the humane nature dooth ſubſiſt in the perſon of the word. Thirdly hee is a father to all the faithfull by adoption in Chriſt.

2. *Queſtion.* Whether wee are to praye to the Sonne and holye Ghoſt as to the Father. *Anſwere.* Inuocation belonges to all the three perſons in Trinitie; and not onely to the Father Actes. 7, 59. Stephen praieth, *lorde Ieſus receiue my ſpirit.* 1. Theſſal. 3, 2. *Nowe God our Father and our lorde Ieſus Chriſt, guide our iourney vnto you* 2, Cor. 13, 13. *The grace of our lorde Ieſus*

Ieſus Chriſt the loue of God and the communion of the holy Ghoſt be with you. Some may ſay this praier is a perfect platforme of all praiers: and in it wee are taught to direct our praiers to the Father, not to the ſonne or holy Spirit. I anſwere, the father ſonne, and holie ghoſt are three diſtinct perſons, yet they are not to be ſeuered or diuided; becauſe they all ſubſiſte in one and the ſame Godhed or diuine nature. And further in all outward actions, as in the creation & preſeruation of the world, and the ſaluation of the elect, they are not ſeuered or diuided; for they all worke togither, onlie they are diſtinguiſhed in the maner of working. Now if they bee not diuided in nature or operation, then they are not to bee ſeuered

uered in worſhippe. And in this place we direct our praiers to the father bicauſe he is the firſt in order; yet ſo, as then wee imploy the ſonne and holy ghoſt. For we pray to the father in the name of the ſon by the aſſiſtance of the holy ghoſt. And to what perſon ſoeuer the praier is directed, wee muſt alwaies remember in mind and hart to include the reſt.

2. *The vſe.*

THe vſes of this point are manifold.

1. Firſt whereas wee are taught to come to God as to a father, & therefore in the name of his ſonne our Sauiour Chriſt, wee learne to laye the firſte grounde of all our praiers in the holding and maintaining of the

the vnion and distinction to the three persons in Trinitie. This beeing the lowest and the firste foundation of praier, it is requisite that all which would pray aright, should haue this knoledge rightly to beleeue of the Trinitie, and to know howe the three persons agree and howe they are distinguished: and the order of them, how the Father is the first, the Sonne the second, the holye Ghost the thirde: and therefore how the father is to be called vpon in the name of the Sonne, by the holy Ghost. Hence it is manifest that ignoraunt & silly people which doe not so muche as dreame of the vnion, distinction and order of the persones in Trinitie, make but a colde and slender kinde of praying.

2. Se-

2. Secondly wee may learne heere by that wee are not in anye wiſe to inuocate ſaints & angels, but only the true Iehoua. The reaſon ſtands thus. This praier is either a perfect platforme for all praiers, or not: to ſay it were not, were an iniurie to our Sauiour Chriſt : to ſaye it is ſo, is alſo to grant that it doth fully ſet down to whome all praiers are to bee made. Papiſtes that are the great patrons of inuocatiõ of ſaints, in their reformed Breuiaries & miſſales deale very fondly : for firſt they pray to Mary, that ſhe wold pray to Chriſt for them, & when they haue ſo doone, like iuglers they come to Chriſt and pray vnto him that he would accept *Maries* praier for them.

3. Thirdly we learn that there

can be no interceſſour betweene GOD and vs, but onely Chriſt. For heere we are taught to come to God not as to a iudge but as to a kinde and louinge Father. Now hee is a father to vs only by Chriſt : as for Angels and ſaints and all creatures, they are not able to procure by anye meanes, that God ſhould becom a father no not ſo muche as to one man.

4. Againe, if the God to whom wee pray bee a Father, wee muſt learn to acquaint our ſelues with the promiſes which hee hath made in his word to quicken our harts in praier vnto him. For this word Father implies a readineſſe & willingnes in God to heare & bee mercifull to our praiers. And a father cannot but muſt needes

make

make ſome promiſes of fauour to thoſe that bee his children : and therefore it cannot bee that hee ſhould call God trulie his father which hath not in his hart this aſſurance that God will fulfill his promiſes vnto him. Promiſes made to praier, theſe and ſuche like are to bee marked as follow, 2. Chro. 7, 14. *If my people among whom my name is called vppon, doe humble themſelues & pray and ſeeke my preſence, & turne from their wicked waies, then I will heare in heauen & be mercifull to their ſins.* 2. Chro. 15, 2. *The lord is with you while ye bee with him: and if ye ſeeke him, hee will be found of you.* Iſai 65. 24. *Before they call I will anſwere, and whiles they ſpeake I will heare.* Matth. 7, 7. *Aske and it ſhall be giuen you : ſeeke and ye ſhall finde: knock and it ſhal be opened*

Luk. 11.13. *If ye which are euill can giue good gifts vnto your Children, howe much more ſhall your heauenlye father giue the holy Ghoſt to thē that deſire him?* Rom.10,12. *He that is lord ouer all, rich vnto all that call on him.* Iam.4.8. *Draw neere vnto God,& he will drawe neere vnto you.*

5. If God bee a father whoe is called vppon, then praier is the note of Gods childe. S. Luke and S. Paule ſet out the faithfull ſeruants of God by this note. Act. 9.14. *Hee hath authoritie to binde all that call on thy name.* 1.Corint.1.2. *To them that are ſanctified by Ieſus Chriſt, ſaints by calling, with all that call on the name of our Lorde Ieſus Chriſt.* And contrariwiſe. Pſal.14. 4. It is made one of the properties of an Atheiſt *Neuer to call on the name of God.* And ſuch perſons

ſons as neither will nor can, or vſe not hartely to pray to GOD, they may ſay that they are perſuaded there is a God, but in their doings they beare themſelues as if there were no GOD.

6 He which would pray aright, muſt be like the prodigall childe, that is, he muſt not only confeſſe his ſinne, ſaying father I haue ſinned againſte heauen and againſte thee, &c. but alſo haue a full purpoſe neuer after to offend his father. For howe can a childe call him father, whom hee cares not cõtinually to diſpleaſe thrugh his lewd conditions? He cannot do it, neither can any father delight in ſuch a childe: therfore in praier we muſt cal to mind our leudneſſe and rebellions againſte our heauenly father, and with the

Publicane in heauineſſe of ſoule ſay *lord bee merciſull to mee a ſinner.* He which can trulie doo this, is a kinde childe. If we conſider our ſelues as wee are by nature, wee are the children of the Diuell: no childe ſo like his father as we are like him: and in this eſtate, wee continuallie rebell againſt God; for the Diuell hath all the heart, our whole ioye is to ſerue and pleaſe him. A man that is to pray muſt thinke on this, and bee heauy for it. And happy, yea a thouſand times happy are they, who haue grace giuen them to ſee this their ſtate and to bewaile it. And further it is not ſufficient to confeſſe our ſinnes againſt our merciſull Father, but wee muſt ſette downe with our ſelues neuer in ſuch ſort to offende him againe;

and

and to leade a newe life. This point is verie profitable for theſe times. For manie there bee that when anye croſſe or ſickeneſſe comes on them, they will praye and promiſe repentance and all obedience to Gods worde, if it ſhal pleaſe God to deliuer them: but this vſually is but in hypocriſie; they diſſemble with GOD and men. For when their ſickeneſſe is paſte, like a dogge that hath beene in the water, they ſhake their eares and runne ſtreight with all greedineſſe to their former ſinnes. Is this to call G O D Father? No, hee that dooeth this ſhall not haue G O D to bee his Father; but the manne that is wounded in his ſoule for his offences paſte, and carrieth a purpoſe in his hart

neuer wittingly and willingly to offend God againe.

7. Laſtly heere wee are to obſerue that he which would praie muſt be indued with the ſpirit of adoption: the workes wherof in the matter of praier are twofold. The firſt to moue him to crie & call on God as a father. It is no eaſie thing to pray. For to a man of himſelfe it is as eaſie to moue the whole earth with his hand; how then comes it that we pray? It is a bleſſed worke of the ſpirit. Ro. 8. 15. *We haue receiued the ſpirit of adoption, Whereby wee cry Abba, that is father.* & Ro. 8, 26. *likewiſe the ſpirit helpeth our infirmities: for wee knowe not what to pray as wee ought: but the ſpirit it ſelfe maketh requeſt.* And Zach-12, 10. The holye Ghoſt is called. *The ſpirit of*

grace

grace and deprecations or praiers. Well then, the man that would praye, muſt haue GODS ſpirit to bee his Schoole-maiſter, to teache him to pray with grones and ſighes of the hart, for the wordes make not the praier but the grones & deſires of his hart, and a man prayes for no more then hee deſires with the hart, and hee which deſires nothing praies not at all, but ſpendes lip-labour. The ſecond worke of the ſpirit, is to aſſure vs in our conſciences that wee are in the ſtate of grace reconciled to God. Rom. 8 16. *The ſpirit of adoption beareth witneſſe with our ſpirits that wee are the children of God.* And this inward certificate of the ſpirit in all exerciſes of inuocation is verye neceſſarie: for he which wantes this

this aſſurance, if he be ſecure and benummed in his ſins, will not, and if hee bee touched in conſcience for them, for his life he dare not call GOD Father. Alſo this confutes the opinion of the church of Rome, which teacheth that a man muſt doubt whether hee bee adopted or no. For how can a man truely call God father when hee doubts whether he be the childe of God, or no. It is a miſerable kind of praying, to call God father and to doubt whether he bee a father. Indeede it is true that doubts will often ariſe, but it is our duty to ſtriue againſt them and not to yeeld to them. Yea but (ſay they) to bee certaine of Gods mercye is preſumption. I anſwere, if it be preſumption, it is an holy preſumption, becauſe

God

GOD hath bidden vs call him father.

Our Father,

1. *The meaning.*

THus much of the argument of relation; nowe let vs proceede. It is further ſaid, *Our father.* *Queſtion.* Whether may it bee lawfull for vs in praier to ſay, not our father, but my father? *Anſwere.* A Chriſtian may in priuate praier ſay, *My Father.* This is warranted by the example of oure ſauiour Math. 26,39. *O my father if it be poſsible, let this Cup paſſe from mee.* And Math. 27,46. *My God, My God, why haſt thou forſaken me?* The meaning of Chriſt is not to bind vs to theſe words, but

but to teach vs that in our prayers wee muſt not haue regard to our ſelues onely, but alſo to our brethren: and therefore when we pray for them in our priuate praiers as for our ſelues, wee put in practiſe the true meaning of theſe wordes.

2. *The vſes.*

1. WHen wee pray, wee muſt not make requeſt onely for our ſelues and our owne good, but for others alſo, as the church and people of God, perſwading our ſelues that wee alſo are partakers of their praiers, and for the better cleering of this point, let vs ſearch who they are for whom we are to pray. Of men there bee two ſorts, ſome liuing,

uing, ſome dead. Of theſe two kindes, the liuing are to bee praied for, and there is no praying for the dead. A man that is dead knowes what ſhall be his eſtate eternally: if he died a wicked perſon, his ſtate ſhall bee according in eternall tormentes: if hee died godly, then he ſhall reſt with GOD in his kingdome. Apoc.14,13, *Bleſſed are they which dye in the lorde, for they reſt from their labors and their workes follow them.* Gal.6.10. *While we haue time, let vs do good to all men.* Where we may note that there is a time, namely after death, when wee cannot.

Againe of the liuing, ſome are our enemies, & ſome our frends: Our friendes are they which are of the ſame religion, affection, dif-

disposition. Foes are either priuate or publike : publike foes, are either enemies to our country as Tyrants, Traitors, &c. or enemies to our religion as Iews, Turks, Papists, Infidels, Atheists. Nowe towardes all these, howe ought a man to behaue himselfe in praier? *Answere.* He is to pray for them all. Matth. 5,44. *Pray for them whiche hurte you and persecute you.* 1. Tim. 2. verse 1. *I exhort that praiers, intercessions, &c. Bee made for all men, for kinges &c.* Yet when Paule gaue this commaundement : wee reade not that there were anie Christian Kinges but all Infidels. And the Iewes are commanded to praye for Babilon, where they were captiue, Ieremie 29, verse 7. *And seeke the prosperitie of the Cittye, whether*

whether I haue cauſed you to bee carried captiue, & pray vnto the Lorde for it.

Queſtion. Howe and in what maner are wee to pray for our enemies? *Anſwer.* Wee are to pray againſt their ſinnes, counſels, enterpriſes, but not againſt their Perſons. Thus praied Dauid againſt Achitophell. 2. Sammu. 15. 31. *lord I praie thee bring the counſell of Achitophell to fooliſhneſſe.* And thus did the Apoſtles praye againſt their perſecuters. Actes. 4. verſe 29. *O lorde behold their threatnings, and graunt vnto thy ſeruantes with all boldneſſe to ſpeake thy word.*

Queſtion. *Dauid* vſeth imprecations againſt his enemies, in which hee praieth for their vtter confuſiō, as Pſ. 59, & 109, &c. the like

like is doone by Paule. Gal. 5. 12. 2. Tim. 4. 14. And Peter Act. 8. 20. Though afterward hee mitigates his execration. But howe could they do it? *Answer*. 1. They were indued with an extraordinary measure of Gods spirite, and heereby they were inabled to discerne of the estate of their enemies, and certainely to iudge that their wickednesse & malice was incurable, and that they shoulde neuer repent. And the like praiers did the primitiue Church conceiue against *Iulian* the Apostata, because they perceiued him to bee a malicious & desperate enemie .2. Secondlye they were indued with a pure zeale against their enemies intending nothing els but the glorie of God. Nowe for vs it is

good

good that we ſhould ſuſpect our zeale, becauſe ſiniſter affections, as hatred, enuie, emulation, deſire of reuenge will mingle them ſelues with our zeale.

Queſtion. How far forth maye we vſe thoſe Pſalmes in which *Dauid* vſeth imprecatiõs againſt his enemies? *Anſwer.* They are to be read and ſoong with theſe caueats. 1. Wee are to vſe thoſe imprecations indefinitely againſt the enemies of GOD and his Church: for wee may perſwade our ſelues that alwaies there bee ſome ſuch obſtinat enemies: but we muſt not apply them perticulerly. 2. Secondly wee muſt vſe them (as Auguſtine ſaith) as certaine propheticall ſentences of the holy ghoſt pronouncing the laſt ſentẽce of deſtruction of final

& impenitent ſinners which oppoſe themſelues againſt Gods kingdome. 3. Thirdly; they may bee vſed againſt our ſpirituall ennemies the fleſhe, the Diuell and his Angels and the world.

2. Furthermore, wheras wee are taught to ſay, *Our father*; this ſerues to put vs in mind that in praying to God, wee muſt bring loue to men with vs. Wee muſt all bee the children of one father louinglye diſpoſed one to another. For how ſhould hee call GOD his father, who will not take the childe of GOD for his brother? Matth. 5, 23. *When thou art to offer thy gift vnto GOD, if thou haue ought againſt thy brother: firſt bee reconciled, and then come and offer thy gift.* So allſo Iſay 1. verſe 15. The Lorde ſaith

that

that when they praye vnto him hee will not heare. Why? *becauſe their handes were full of bloud.* In theſe times manie men canne be content formally to praye; but yet they will not leaue bribing, oppreſſion, deceite, vſurye &c. The common ſong of the world is, euerie man for himſelfe, and GOD for vs all: this is the common loue & care that men haue ech to other. The praiers of ſuch are abhominable euen as the ſacrifice of a dogge, as Eſay ſaith, For how can they call God their father that haue no loue to their brethren?

3. Thirdly hence we may learne that God is no accepter of perſons. For this praier is giuen to all men of what ſtate or degree ſoeuer. All then, as well poore as

riche, vnlearned as learned, ſubiectes as rulers, may ſay *Our father*. It is not with the Lord as it is with the worlde, but all are his Children that doe beleeue. The poore man hath as good intereſt in GODS kingdome, and maie call GOD father as well as the king.

Which art in heauen.

1. *The meaning.*

Queſtion. Howe may God bee ſaid to bee in heauen, ſeeing he is infinite and therefore muſt needs be euery where? 1. King. 8, 27. *The heauens of heauens are not able to containe him. Anſwer.* 1. God is ſaid to bee in heauen, becauſe his maieſtie, that is, his power wiſedom, iuſtice, mercy is made manifeſt from thence vnto vs.

Pſal.

Pſa.115.3. *Our God is in heauen and doth whatſoeuer hee will.* Pſa.2.4. *Hee that dwelleth in heauen ſhall laugh them to ſcorne, and the lorde ſhal haue them in deriſion.* Eſai ſaith 66,2. *Thus ſaith the lord: Heauen is my throne, and the earth is my footeſtoole.* 2. After this life he will manifeſt the fulneſſe of his glory there to his Angels and Saints.

2. *The vſe.*

1. HEereby firſt wee learne that Romiſh pilgrimages wher by men went from place to place to worſhip God, are vaine, and fooliſh. The God to whom wee muſt praye is in heauen: Nowe let men trauell to what place or countrey they will, they ſhall not come the neerer to heauen or

neerer to God by trauailing; seeing the earth is in euery part alike distant from heauen.

2. Secondly this ouerthrowes popish idolatry, as worshiping of Crosses, Crucifixes, Roodes, &c. to put vs in minde of GOD and Christ. Wee are taught to lift vp our eies to heauen; seeing God is there: & how can wee do this, as long as our mindes and eies are poring vpon an image made by mans arte?

3. Again we are here admonished to vse the action of praier with as great reuerence as possible may be. Wel reasons *Salamō:* Eccl. 5, 1. *Be not rash with thy mouth to speake a word before God.* why? *He is in heauen, thou art in earth: therefore let thy words bee few.* This reuerence must appear in holinesse of minde

mind & affection,& in all comlines of geſture. And for this cauſe al wãdring by thoughts & al vain babling is to bee auoided. But howe goes the caſe with vs, that on the times appointed come to the aſſemblies to pray? Many, by reaſõ of their blindnes pray without vnderſtanding. Many when they are preſẽt at praier, yet haue their harts occupied about other matters, about their goodes and worldly buſines: ſuch men haue no ioy or gladneſſe in praying; it is a burden to them. Manye come to the aſſembly for cuſtom only or for feare of puniſhment; if they might bee left free they could finde in their harts not to pray at all. But let all ſuch menne knowe, that this manner of praying is a very greeuous

ſinne; nay greater then mocking of father or mother, killing or ſtealing; for it is directly againſt GOD, the other againſt men. This ſin becauſe it is againſt the firſt table, and therefore more hard to bee diſcerned, it is lightly eſteemed, and it leſſe troubles the conſciences of ignoraunt men: yea as it is indeede, ſo it is to bee eſteemed as a diſgrace and plain mockery of Gods maieſty. Wherfore ſeing God is in heauē, away with all drowſie and dead praying, let vs come with reuerēce in our harts before the lord.

4. Againe wee are heer to conſider that our hearts in praier muſt mount vp into heauen, and there bee preſent with the Lord. Pſalm. 25, 1. *Vnto thee O Lord lift I vppe my Soule.* The little childe is neuer

neuer well but when it is in the fathers lappe or vnder the fathers winge: and the children of God are neuer in better caſe, then when in affection and ſpirit they canne come into the preſence of their heauenly father, and by praier as it were to creepe into his boſome.

5. Laſtly this preface ſheweth that God is all ſufficient as in all other things ſo in graunting our requeſts: God is willing to heare our praiers in that hee is our Father, and able to performe them becauſe he is in heauen and therfore almighty.

Hallowed bee thy name.

1. *The coherence.*

THus much of the Preface: nowe followe the petitions.

They

They be six in number: the three first concerne God, and his glory: the other three concerne our selues. The three former petitions are againe deuided into parts: the first concernes Gods glory it selfe, the other two, the meanes whereby Gods glory is manifested and inlarged among men. For GOD S name is glorified among men when his kingdome doth come and his will is doone.

Question. Why is this petition *Hallowed bee thy Name* sette in the first place? *Answere.* Because Gods glorye must bee preferred before all things: because it is the ende of all creatures, and of all the counselles of God. Prouerbes. 16, verse. 4 *The Lorde hath made all thinges for*

his

his owne ſake; yea euen the wicked for the day of euyll. And from the order of the petitions heere ariſeth a worthye inſtruction; namelie that euery one in all things they take in hand, are to propounde to themſelues and to intend the glorye of GOD. The reaſon is this. The ende which GOD hath appoined to all our dooings, we are to propound to our ſelues: but GOD hath appointed that the higheſt ende of all our dooings ſhould bee his glorie: therefore our hearts muſt bee ſet to ſeeke it firſt of all. That God will haue his name glorified by vs, appeareth in this; that he puniſheth thoſe which of obſtinacie ſet thēſelues to diſhonor him or by negligence did not ſanctifie him, when they ſhould

haue

haue doone ſo. *Herod* ſitting in his royalty, made ſuch an oratiō, that the people cried the voyce of a God and not of a man : and immediatly the Aungell of the lord ſmote him, becauſe he gaue not the glory to God. Act. 12,23. And *Moyſes* becauſe hee did not ſanctifie the Lord in the preſence of the children of Iſraell, therefore hee came not into the lande of promiſe; yet hee did but faile in dooing of it. Thus wee maye ſee by theſe puniſhments and alſo by the order of the petitions that it is our duties to perfer the glorie of God before all thinges elſe.

Queſt. Whether are we to prefer the glory of God before the ſaluation of our ſoules? *Anſwere.* If the caſe ſtand thus, that Gods

name

name muſt bee diſhonoured or our ſoules condemned: we muſt account the glory of God more pretious then the ſaluation of our ſoules. This is manifeſt in the order of the petitions. The petition that concernes GODS glorie is firſt, and the petitions that concerne directly our ſaluation are the fift and ſixt. Whereby wee are taught that before God ſhould want any part of his glorie, wee are to let ſoule and all goe, and let God haue all his glorie. This affection had Moyſes Exod. 32,32. When hee ſaid *Either forgiue them, or if thou wilt not, blot my name out of thy booke.*

In this petition as alſo in the reſt, wee muſt obſerue three things: the firſt is the meaning of the words, the ſecond, the wants

which

which menne muſt learne to bewaile, the thirde, the graces of God which are to bee deſired.

2. *The meaning.*

VErie fewe among the people canne giue the right meaning of the words of this praier. They pretend that ſeeing God knowes their good meaning, it is ſufficient for them to ſaye the wordes and to meane well. But faith beeing one of the groundes of praier, and there beeing no faith without knowledge neither can there bee praier without knowledge, and therefore ignoraunt men are to learne the right meaning of the words.

Name.

Name in this place ſignifieth:

1. God

1. God himſelfe. 1. Kinges. 5. verſe. 5. *Hee ſhall build an houſe to my name.*
2. His attributes, as his iuſtice, mercy,&c.
3. His works, creatures,& iudgments.
4. His word.

For God is knowen to vs by all theſe as men are knowne by their names; and as all a mannes praiſe and glory lies in his name: ſo all the glory of GOD is in theſe.

Hallowed.

To hallowe is too ſerue a thinge from the common vſe to ſome proper and peculier ende: as the temple was hallowed that is ſet a part to an holy vſe; & the prieſts were ſanctified, that is ſet a part to the ſeruice of god. And

all

all that beleeue in Christ are sanctified, that is, set apart from sin to serue GOD. In like manner Gods name is hallowed, when it is put apart from all abuses to an holye reuerent and honourable vse, whether wee thinke, speake, or vse it any manner of way.

Question. Howe can a sinfull man hallowe Gods name which is pure and holy in it selfe? *Answere.* We do not heere pray that we might make Gods name holy; but that wee might be means to declare and make manifest to the world by the right vsage of it, that it is holy pure & honorable. The like phrase is vsed. Luk. 7,39. *Wisdome is iustified by her children*; that is, acknowledged and declared to bee iust.

The scope therfore of the first peti-

petition is an earneſt deſire that wee might ſet foorth Gods glory whatſoeuer become of vs; and it may bee expreſſed thus. O Lorde open our eies, that wee maye aright knowe thee, and acknowledge the greatnes of thy power, wiſdom, iuſtice, & mercy, which appeares in thy titles, words, creatures & iudgements: and grant that when wee vſe anye of theſe, we may therein glorifie thee, and vſe them reuerently to thy glorie.

3. *The wants which are to bee bewailed.*

1. The wants, which wee in this place are taught to bewaile are eſpecially foure. The firſt is an inwarde and ſpirituall pride of our hearts; a ſinne that

none or very few can ſee in them ſelues vnles the Lord open their eies. When our firſt parentes were tempted in Paradiſe, the diuell told them they ſhould be as Gods : which leſſon not onely they but wee haue learned : and wee conceiue of our ſelues, as litle goddes, though to the world wee ſhewe it not. This hydden pride, when other ſinnes die, it beginnes to get ſtrength and to ſhew it ſelfe : and appeares in vaine thoughts, continuallye on euery occaſion aſcending in the minde. As maye appeare in the Phariſie, whoſe thoughts were theſe when hee praied thus within himſelfe. *O GOD I thank thee that I am not as other men, extortioners, vniuſt, adulterers, or euen as this Pulican, &c.* And as this

was

was in him, ſo it is in vs till God giue grace : for ſo that men may haue praiſe and glorye in the world, they care not for Gods glory though it bee defaced. We muſt therefore learne to diſcerne this hidden corruption, and to moorne for it : for it doeth poiſon and hinder all good deſires of glorifieng God, ſo long as it may preuaile in the hart.

2. Secondly wee are taught heer to bewaile the hardneſſe of our harts: wherby we are hindered form knowing God aright & frō diſcerning the glory of God in his creatures. Mar.6,52. The Diſciples, *through the hardneſſe of their harts*, could not ſee gods power in the miracle of feeding many thouſands with a fewe loues; though themſelues were in-

ſtrumentes of it and the foode did increaſe in their handes. Our redemption what a woonderfull worke is it, but howe fewe conſider of it or regard it? It wee ſee a man haue more witte, wealth, or honor, then we haue, we ſtrait woonder at him: but beholding Gods creatures wee ſee nothing in them: becauſe wee doe not go higher to acknowledge the loue, power wiſdome, & iuſtice of the Creator. And this is the cauſe why Gods name is ſo ſlenderly honored among men.

3. The third corruption is our great ingratitude, for the Lorde hath made heauen and earth and all other creatures to ſerue man: yet hee is the moſte vnthankfull of all creatures. Beſtow many iewels or a kinges ranſome on a dead

dead man; hee will neuer returne any kindnes: ſo men being dead in ſin deale with God. Commōly men are like the ſwine that run with their groines & eate vp the maſt, but neuer looke vp to the tree from whence it falleth. But the godly are with Dauid, to feel this want in themſelues, and to beſeech God to open & as it wer to vnlock their lippes, that they may indeuour to be thankfull to God, Pſal. 51, verſe 15.

4. The forth is the vngodlines and the innumerable wants that bee in our liues and the ſins committed in the world. Pſ. 119. 136. *Mine eies* (ſaith Dauid) *guſh out with riuers of water, becauſe men keepe not thy lawes.* The reaſon is becauſe hee which liues in ſinne reproches Gods name; euen as

an euill childe diſhonours his father. Now ſome will ſay that this cãnot be: becauſe our ſins cãnot hurt god. *An.* yet they are a cauſe of ſlandring Gods name among men: for as wee honour him by our good works, ſo we diſhonor him by our offenſes. Matth. 5, 16. *let your light ſo ſhine before menne that they may ſee your goodworks, and glorifie your father which is in heauẽ.*

4. *Graces to bee deſired.*

1. The graces to be deſired and to bee praied for at Gods hande are three. The firſt is the knowledge of God, that is, that wee might know him as hee hath reueled himſelf in his word, works and creatures. For how ſhall any glorify god before he know him? Our knowledge in this life is imperfect. Exo. 23. *Moyſes* may not

ſee GODS face but his hinder parts. Cor.13,12. Wee may ſee God as men do, through ſpectacles in his word, ſacraments, and creatures. And therefore as Paule praied for the Coloſſians. Col.1, 10. *That they might increaſe in the knowledge of God*, ſo are we taught to pray for our ſelues in this petition.

2. A zeale for Gods glory, Pſa. 69,9. *The Zeale of thine houſe hath eaten mee vppe.* Pſal.45,1. *My hart ſhall vtter, or caſt vppe a good matter. I will ſpeake in my workes of the king.* Heere the ſpirit of God borrowes a compariſon from men thus. As hee which hath ſomewhat lying heauy in his ſtomach is neuer in quiet till hee haue caſt it vp: euen ſo the care and deſire to glorifie Gods name muſt lie

vpon a mannes hart as an heauie burthen: and hee is not to bee at eaſe and quiet with himſelfe till he bee disburdened, in ſounding foorth Gods praiſe. *luther* ſaith well that this is *Sancta crapula*: that is, an holie ſurfet: and it is no hurt continually to haue our harts ouercharged thus.

3. A deſire to lead a godly and ſincere life as before Gods Maieſtie. Wee ſee menne that are in ſome great calling vnder honourable perſonages, will ſo order and behaue themſelues, as they may pleaſe and honor their maiſters: euen ſo muſt our liues bee well ordered, and wee are to labour to walke worthye of the Lord (as Paule ſpeaketh) that we may honour our heauenlye Father.

Thy

Thy kingdome come.

1. *The Coherence.*

THis petition dependes on the former moſt excellently. For in it is laid downe the meanes to procure the firſt. GODS name muſt bee hallowed among men: but howe is it doone? by the erecting of GODS kingdome in the hearts of men. Wee cannot glorifie GOD vntill hee rule in our hearts by his word and ſpirit.

2. *The meaning.*

(*Thy*) this worde dooeth put vs in minde that there is two kingdomes; one Gods, and that is

is the kingdome of heauen : the other the Diuels, called the kingdome of darkneſſe. Coloſ. 1, 13. For when all had ſinned in Adam, God laied this puniſhment on all, that ſeeing they could not bee content to obey their Creator, they ſhould bee in bondage vnder Sathan : ſo that by nature wee are all the children of wrath, and the diuell holds vp the ſcepter of his kingdome in the hearts of men. This kingdome is ſpirituall, and the pillers of it are ignoraunce, error, impietie and all diſobedience to GOD, in which the diuel wholly delights; which alſo ar as it were the lawes of his kingdom. Blind ignorant people cannot abide this doctrine that the Diuell ſhoulde rule in their heartes : they ſpit at the naming of

of him, and ſay that they defie him with all their hearts : but whereas they liue in ſinne, and practiſe it as occaſion is offered though they cannot diſcerne of themſelues, yet they make plaine proofe, that they liue in the kingdome of ſinne and darkneſſe, and are flat veſſelles of Sathan, and ſhall ſo continue till Chriſt the ſtrong man come and bind him, and caſt him out. And this is the eſtate of all the children of Adam in themſelues. Wherefore our Sauiour in this petition teacheth vs to conſider our naturall eſtate, and to pray that hee would giue vs his ſpirite to ſette vs at libertie in the kingdome of his owne Sonne.

(*Kingdome*) GODS kingdome in ſcriptures is taken two waies, firſt

Firſt generally, and ſo it ſignifieth that adminiſtration by which the Lorde gouerneth all thinges, yea, euen the diuels themſelues. Of which kingdome mention is made in the ende of this praier. And in the Pſalm. 97, verſe 1. *The lorde raigneth, let the earth reioyce.* Againe, it is taken more ſpecially, and then it ſignifieth the adminiſtration of Chriſt the head of the Church, in which hee frameth men by his worde and ſpirit to the ſubiection of the ſame word. And ſo it is taken in this petition.

In a kingdome there are foure thinges to bee noted. 1. There muſt bee a King. 2. There muſt bee ſubiectes. 3. There are lawes. 4. Authoritie.

In this kingdome Chriſt is the

the king: it is hee to whome the father hath giuen all authoritie in heauen, and earth.

In this kingdome all are not ſubiectes, but ſuch as are willing to giue free and frank obedience to GODS word; or at the leaſt though their harts be not ſound, make an outward profeſſiō of it.

The lawes of this kingdome is the worde of God in the bookes of the olde and newe teſtament. Therfore it is called *the kingdome of heauen*, Matth. 13. *The Ghoſpell of the kingdome*, Mar. 1, 13. *The rod of his mouth*. Iſai. 11, 4. *The arme of GOD*, Iſai. 53, 1. As a king by his lawes bringes his people in order and keepes them in ſubiection: ſo Chriſt by his word, & the preaching of it, as it were by a mighty arme drawes the elect into

into his kingdome, and faſhions them to all holy obedience.

The power and authority is that whereby Chriſt conuertes effectually thoſe which are to be conuerted, and glorifies himſelfe in the confuſion of the reſt.

The kingdome beeing taken thus ſpeciallie is alſo twofolde. The firſt is the kingdom of grace of which mention is made. *Ro.* 14 17. *The kingdome of GOD ſtandes not in meat and drinke, but in righteouſneſſe,* that is, the aſſuraunce of our iuſtification before God in the righteouſneſſe of Chriſt: *Peace* of conſcience, which proceeds from this aſſurance; *and ioy in the holy Ghoſt,* which comes frō them both. In this kingdome all men liue not, but only thoſe that are ſubiect to Chriſt, obedient

to

to the laws of his kingdome, and ruled by his authoritie, & are cõtinually taught in his word by his ſpirit. But thoſe that refuſe to liue according to the laws of this king, and chooſe to liue at their own libertie are in the kingdome of darkneſſe, ſinne and Sathan.

The ſecoud is the kingdome of glory in heauẽ, which is the bleſſed eſtate of all Gods people ther when God ſhal be all in al in thẽ. And the former kingdome of grace is an entrance and preparation to the kingdome of glory.

(*Come*) Gods kingdom comes, when it is eſtabliſhed and confirmed in mens harts, & made manifeſt to all people, the impediments beeing remoued. *Queſtion.* This cõming implies a ſtopping: but how ſhould Gods kingdom bee

be hindered? *Anſwere.* Kingdome in this place is not taken for the power of God wherby hee rules all things, for that cannot be hindered: but for the kingdome of grace, which in the vſing of the outward meanes, as miniſters, word & ſacraments, may be hindered by the diuell, the worlde and mans corruption.

3. *The wants which are to bee bewailed.*

THe wantes which wee in this petition are taught to moorne for are two ſorts: ſome concerne our owne ſelues; ſome, others. That which concernes our own perſons is a bondage and ſlauerie vnder ſinne and Satan. This bondage indeed is weakened in

Gods

Gods ſeruãts, but none is wholly freed from it in this life. Paule complaines that hee is ſold vnder ſinne, and cries pitifully, O miſerable man that I am, who ſhall deliuer mee from this body of death? *Queſtion.* What difference then betweene the godly and the wicked? *Anſwere.* The euill and vngodly man in the very middeſt of his bondage hath a merry heart: ſinne is no trouble to him, nay it is meat and drink to him. But the godly man is otherwiſe minded. For conſidering the power of the Diuell and his craft in manifold fearfull temptations; and ſeeing the proues of his rebellious nature euer & anon to ſtart away from God, hee is greeued & confounded in himſelfe, and his heart

bleeds within him that hee doth offend ſo mercifull a father.

Many men liue in this world and that many yeares, and yet neuer feele this bondage vnder Satan and ſinne. Such vndoubtedly cannot tell what the Lords praier means: But he that would haue the right vſe of this petition, muſt bee acquainted with it, and bee touched in his conſcience for that the fleſhe and the diuell beare ſuch ſway in him: As the poor captiue is alwaies creepīng to the priſon dore, alwaies laboring to gette off his boltes and fetters, and to eſcape out of priſon: ſo muſt wee alwaies crie to the Lord for his ſpirite to free vs out of this bondage and priſon of ſinne and corruption: and euery day come neerer the pri-

ſon dore looking when our bleſſed ſauiour will vnbinde vs of all the fetters of ſinne and Satan, and fully erect his kingdome in vs.

2. The wants which concerne others, are twofold. The former is the want of the good meanes which ſerue for the furthering of the kingdome of Chriſt, as preaching, ſacraments, & diſcipline. *When* wee ſhall ſee a people without knowledge, and without good guides and teachers, or when wee ſee one ſtand vp in the congregation not able to teach, heere is matter for mourning: This petition puts vs in mind to bewaile theſe wants. Our Sauiour, when hee ſaw the Iewes as ſheepe without a ſhepheard, hee had compaſſion on them, and

hee wept ouer Hieruſalem becauſe they knewe not the things which belong to their peace. Luk. 9,11. Therefore when preachers want, to hold vp the ſcepter of God before the people, & to hold out the word which is as it were the arme of God to pull men from the bondage of the diuell to the kingdom of Chriſt: Then it is time to ſay, *lorde let thy kingdome come.*

3. The third want which wee are to bewaile is, that there bee ſo manye impediments and hinderances of the kingdom of grace, as the diuell and all his aungels, their inſtruments, the Pope, the Turke, and all the reſt of the profeſſed wicked of the worlde, which by ſubtle intiſements and tyrannie, keepe back and repell

the

the meanes whereby Christ ruled a king in his church. When the diuell sees one that was somtime of his kingdome but to cast a looke towardes the heauenlie Hierusalem, hee straightway rageth against him and labours quite to ouerthrow him. Wherfore in regard of all these impediments, wee must pray, *thy kingdome come.*

4. *Graces to bee desired.*

1. IN this petition wee are taught first that wee are to haue a feruent desire, & to hunger, that God of his mercy wold giue vs his spirite to raigne and rule in our heartes, and to bow them to all obedience and subiection of his will: and further

whereas our heartes haue beene as it were filthy ſties and ſtables of the Diuell, that hee would renewe them and make of them fit temples to entertaine his owne ſpirite. Pſal. 51, verſe 10. *Create in mee a cleane heart O God, and renew a right ſpirit in mee &c. Stabliſh mee with thy free ſpirite.* If we ſhal conſider the conuerſatiõ of the wicked and the godly, and their corrupt heartes together, wee ſhall ſee little difference but in this, that the wicked is delighted and glad to ſinne, but the godly doe wraſtle, as for life and death with their temptations, and doe reſiſt the Diuell, and do deſire and cry to heauen to bee freed from his bondage, howſoeuer their hearts are alwaies rebelling againſt God.

2. Foraſ-

2 Foraſmuch as the kingdome of grace is erected in GODS Church heer vpon earth, heer in this petition we are commanded to pray for the Church of GOD and the parts thereof. Pſal. 122, 6. *Pray for the peace of Hieruſalem; they ſhall proſper that loue thee.* Eſaie 62, verſe 7. *Ye which are the lordes remembrancers, giue him no reſt, vntil he ſet vp Hieruſalem the praiſe of the world.*

And that Gods Church may floriſh and bee in good eſtate, we are to praye for Chriſtian kings and princes; that GOD would bleſſe them and encreaſe the number of them. For they are as *nurſing fathers and nurſing mothers to the Church.* And wee eſpecially are boũd to pray for the Queens moſte excellent maieſtie, as alſo

for the Frenche King, that they may bee blessed, and GODS Kingdome by them aduaunced.

And againe because Ministers are the Lordes watchmen in the church, wee are also heere put in minde to seeke their good; and to praye that their harts may bee set for the building of GODS kingdome, for the beating down of the kingdome of sinne and Satan, and for the sauing of the soules of his people. And the rather because the diuell laboureth night and day to ouerthrow thē in this glorious worke, and to resist them in their ministry: as appeareth in Zachary 3,1. When Ioshua the high priest stoode before the Angel of the Lorde. *Satan stood at his right hand*, namely

to

to reſiſt him. Therefore, alſo wee are to pray for them, that the Lorde would keepe them, and furniſhe them with gifts, & with all make them faithfull. For *where viſion faileth, the people are left naked*, ſaith Salomon. 2. Theſ. 3, 1. *Brethren, pray for vs that the worde of the lorde maye haue a free paſſage and bee glorified.*

Thirdly wee muſt pray for all Chriſtian ſchooles of learning. Howſocuer ſome think but baſely of them, yet they are the ordinary meanes to maintaine the miniſtry, and ſo the Church of GOD. A man that hath diuers Orchardes will alſo haue a ſeminarie ful of yong plants to maintaine it. Schooles they are as Seminaries to Gods Church, without which the Church falles to decay:

decay: becaus they ſerue to make ſupply of Miniſters.

3 Thirdly, we are to deſire that the Lorde woulde haſten the ſecond comming of Chriſt, as the ſaints in heauen pray, *come lorde Ieſus come quickly*: and therefore the godly are ſaid to *loue the comming of Chriſt*. 2. Tim. 4, 8. A penitent ſinner ſo abhors his owne corruptions, and the irke-ſome temptations of Sathan, that in this reſpect he deſires that Chriſt would haſten his perticuler comming to him by death; for no other cauſe but that hee might make an ende of ſinning and diſpleaſing God.

Thy will bee done.

1 *Coherence.*

IN the ſecond petition, we deſired that God wold let his kingdome

dome come, vz. that hee would rule in our harts. If he then muſt raigne, wee muſt be his ſubiects: and therefore heer we craue that beeing his ſubiects we may obey him and doe his will. Mal. 1,6. *If I bee a Father, where is mine honour? If I bee a maiſter, where is my feare?*

2 *The meaning.*

WIl) Wil heer ſignifieth gods worde written in the old & new teſtament. For in his worde his will is reuealed. Of the whole will of God there be three ſpeciall points which are in this placement. 1. to beleeue in Chriſt Ioh. 6,40. *this is the will of him that ſent mee, that euery one which ſeeth the Sonne and beleeueth in him, ſhould haue*

haue euerlasting life. 2. Sanctification of body and soule. 1. Thes. 4, 3. *This is the will of GOD euen your sanctification &c.* 3. The bearing of affliction in this life. Rom. 8, verse 29. *Those which hee knewe before, hee did predestinate to bee made like to the Image of his owne sonne.* Philp. 3, verse 10. *That I might knowe him and the vertue of his resurrection, and the fellowshippe of hys afflictions, and bee made conformable to his death.*

(*Thy Will*) not mine: For mans owne will is wicked and corrupt, yea it is *flat enmitie* to God, Rom. 8, verse 5.

(*Done*) That is obeited & accõplished of men. Then the effect of the praier is this: as we would haue thee our King: so LORD teach vs to obey thy holy will.

3. *The*

3. The wants to bee praied against.

1 HEere firſt wee are to bewaile this, that our heartes are ſo prone to vngodlineſſe and diſobedience of Gods commaundements. Put a match to an heape of Gun-powder, on a ſudden it will be all on a flame; and as long as wee addde matter to the fire, it burns: So by nature we are moſt ready to ſinne, ſo ſoone as the leaſt ocaſion is giuen. *Dauid* had experience of this when he praied, *Knit my heart to thee O lorde, &c.* Pſal. 86, 11. *and incline my hart to thy commandements.* Pſa. 119, 37. Thoſe which finde not this want in themſelues, and the like affection to bewaile it, are in a miſerable and daungerous caſe: euen

as

as a man that hath a great diſeaſe vpon him and knowes not of it.

2. Againe, wee muſt heere bewaile the ſinne of the world, as ignorance, hereſies, ſchiſmes, hipocriſy, pride, ambition, contẽpt of Gods word, couetouſnes, oppreſſion, want of loue of God & his word &c. 2. Pet. 2,7. *Lot was vexed, & his righteous hart was greued with the vnclean conuerſation of the Sodomites* from day to day: ſo ought our ſouls to be vexed and greeved continually at the wickedneſſe of our time: and further in this griefe wee are to ſend vp our praiers to God for them, that they may be brought to the obedience of Gods will. Eze. 9,4. In a common iudgement vpon Ieruſalem, *They are marked in the forehead, that mourne & crie for all*

the

the abhominations that bee doone in the middest of it.

3. Heere also wee must humble our selues for our vnquietnes of mind, & great impatience when God laies anie crosse on vs. It is gods will that we should suffer affliction. Our Sauiour praied that the cup might be take away, but with submission to his Fathers will, Luk 22,42. And this *Dauid* had lerned when he said. *But if he thus say, behold I haue no delight in the, behold heer I am, let him do to me as seemeth good in his eies.* 2. Sa, 15,26

4. *Graces to be desired.*

1 THe first thing which wee are heere to desire is that wee maye haue grace to denie our selues, wils, & affections: becausse herin

wee

wee are vnlike to GOD, and like the Diuell. This is the first lesson that our Sauiour doeth giue his Disciples, that they must deny themselues, and follow him.

2. The secõd thing is the knowledge of gods will: for otherwise how shall wee doe it? Howe can that seruant please his Maister, which cannot tel what he would haue doone of him? Most men will haue bookes of statutes in their houses, and if they bee to deale in any great matter, they will doe nothing before they haue looked on the statute. In like manner, men must haue the Bible, that is, the booke of Gods statutes in their houses: the lawes of God must bee the *men of our counsell*: before euery action wee are to search what is the will of

God,

God, and then to doe it. Heere then wee are taught to vſe the means, & to pray for knowledge.

3 Againe, wee are heere taught to haue a deſire in our harts, and an indeuour in our liues, in all things to do obedience to Gods word.

4 Laſtly, wee deſire patience and ſtrength when it ſhall pleaſe GOD at any time to exerciſe vs with the croſſe, as *Paule* praies for the Coloſſians, *That GOD would ſtrengthen them by the power of hys might, vnto all patience and long ſuffering with ioyfulneſſe.*

5 *Errour confuted.*

THe Church of Rome teacheth that men by nature haue free will to good: & that men be-

ing ſtirred vp by the holy Ghoſt, can of themſelues wil that which is good. But if this were ſo, why might we not pray, let my will be done? So far forth as the will of man ſhall agree with Gods will: but this cannot bee, as wee ſee in the tenor of this petition.

In earth as it is heauen.

1 *The meaning.*

HAuing ſhewed the mening of this petition, *thy will bee done*: now we are to ſpeake of the condition, which is inwhat manner wee ſhould doe it. For the queſtion may be how we ſhould do Gods will: the anſwere is, his Will muſt bee done in earth as it is in heauen.

Heauen,) By heauen heere is meant

meant the ſoules of faithfull men departed, and the elect Aungels. Pſa. 103,20. *Praiſe the Lorde ye his Angels that excel in ſtrength, that do his commaundements in obeying the voyce of his word.*

Earth,) By earth is vnderſtood nothing but men on earth, becauſe all other creatures in their kind obey God: onely man he is rebellious & diſobediēt. Thē the meaning is, let thy wil be don by vs men on earth, as the Angels & ſain, departed do thy wil in heuē *Qu.* Do we here deſire to do the will of God in that perfection it is done by angels? muſt we be as perfit as they? *A.* the words heere vſed (*in earth as it &c.*) do not ſignify an equality, as thogh our obediēce ſhuld in this life bein the ſame degree of perfectiō with an

gels; but a ſimilitude or the like maner of obeying; it may be ſaid, in what manner doe the Angels obey God? *Anſwere.* They do the will of God willingly, ſpeedely, and faithfully: and this is ſignified in that they are ſaide in the ſcriptures to bee winged and to ſtand continually beholding the face of our heauenly father. And this is the manner in which wee deſire to performe Gods will.

2 *The wants to bee bewailed.*

WEe are heer admoniſhed to be diſpleaſed with our ſelues for our imperfect obedience to God & for our hipocriſy, priuy pride, preſumption, deadnes of ſpirit, & many other wants which breake out when wee are in doing gods will. There is no ſeruant of God, but hath wants in his beſt works

ſo

ſo we muſt vnderſtand, *Paul. Ro.7* 18. He ſaith aſmuch as if he could begin a good thing, but not perfect it, & go thorow ſtitch, as wee ſay. When the godly doe good works, as hear, ſpeak gods word, pray, praiſe GOD, &c. they perform things acceptable to God: but in theſe actiõs they find matter of mourning; namely, the imperfection of the work: therfore, *Dauid* praieth Pſ. 143,2. *Enter not into iudgement with thy ſeruant:* and heere wee may ſee how far wide the church of *Rome* is, that holdeth good works to bee any way meritorious, that bee euery way imperfit. If the mẽ of that church had grace, they might ſe that the corruptions of the fleſh were as gyues & fetters about their legs, that when they would faine run

the waies of Gods commaundemennts, they are conſtrained to halt down right,& to traile their loines after them.

3 *Grace to bee deſired.*

THe grace here to be deſired,is ſincerityе of heart in doing Gods will, ſo as wee may keepe a good conſcience before God & men. Act.24,16. *And for this cauſe I indeuour alwaies to haue a cleere conſcience towardes God & towards men.* This muſt wee hunger after, and pray for : ſeeing it is not ſufficient to abſtaine from euell,but alſo to doe good,and in doeing good, ſtriue to come to perfection.

Giue vs this day our daily bread.

Coherence.

1 *Coherence.*

THus much of the 3. firſt petitions which cõcern God: now follow the other 3. which concern our ſelues In which order we learn to pray for thoſe things which concerne GOD abſolutely: and for thoſe things which concern our ſelues not abſolutely; but ſo far forth as they ſhall make for Gods glory, the building of his kingdome, & the doing of his will.

But how depends this petition on the former? In the firſt wee were taught to praye, that Gods name might be hallowed: which is done when God raigns in our hearts, and his will is done. Now further his will is obeied in three thinges: firſt by depending

on his prouidence for the things of this life : Secondly by depending on his mercy for the pardon of sinne: Thirdly, by depending on his power and might, in resisting temptations. And thus Gods will is obeyed.

2. *The meaning.*

B*Read*) By this one meanes of sustaining our bodies & temporarie liues, all other meanes are vnderstood: as meat, drinke, cloathing, health, liberty, peace, &c. Genes. 3, 19. *Thou shalt eate thy bread*, vz. *get thy liuing in the sweat of thy browes.*

Out of this we learne 2. instruccions; for why doth the lord teach vs to craue onely bread, and not meat & other dainties? It is for 2. causes,

cauſes: the firſt is, that wee might heereby learn frugalitie and moderation in our diet, apparell, houſes; and bee content if wee haue no more but bread, ſeeing we deſire no more. We muſt not with the Iſraelites murmure becauſe they hadde nothing but Manna.

Queſtion. Muſt wee vſe Gods creatures onely for neceſſitie? *Anſwere.* wee may vſe them not onely for neceſſitie but alſo for honeſt delight and pleaſure, Pſa. 104, ver. 15. *God giues wine to make glad the hart of man: and oyle to make his face ſhine.* And Iohn 12, verſe 3. Our Sauiour Chriſt allowed of the fact of Mary which tooke a pound of ointment of Spikenard very coſtly and annointed his verie feete, ſo that all the

the houſe was filled with the ſmell; though Iudas did eſteeme it waſt. But yet if the Lorde ſhall grant but bread, that is ſo muche as ſhall but hold bodie and ſoule togither, we muſt be cõtent therwith. 1. Tim. 6, verſe 8. *Therefore when wee haue food and raiment, let vs bee therewith content.* This contentation was in Iacob. Gen. 28, verſe 20.

A ſecond cauſe is to teach vs that there is a particuler prouidence. All men confeſſe that there is a generall prouidence of God ouer al thinges, but here we muſt acknowledge an other more eſpeciall, euen in the leaſt thinges that bee: becauſe euery morſell of bread which wee eate, would no more noriſh vs then a peece of earth or a ſtone, vn-

leſſe

leſſe God gaue his bleſſing vnto it.

(*Daily*) The word in the originall is thus muche in effect, *Bread vnto our eſſence or ſubſtances*: then the meaning is, giue vs ſuch bread from day to day as maye noriſh our ſubſtances. Thus praieth Agur. Pro. 30, verſ. 8 *Feede mee with foode conuenient for mee.* Some there are whiche put an Angelicall perfection in faſting: but wee are taught in ſcriptures, that as aboue all things wee are to ſeeke for life eternall; ſo wee muſt in this life ſuſtaine & maintaine our naturall bodies ſo long as wee liue in this world. Faſting in it ſelfe as it is abſtinence, is no part of Gods worſhip, but in it own nature, a thing indifferent: and therefore it is to bee vſed ſo far

farre forth as it ſhall further vs in praier and no further. For ſeeing wee are taught to praye for ſuch food as ſhall preſerue nature and maintaine the vitall bloud, wee muſt not vſe faſting to the hinderance, or deſtruction of nature.

(*Our bread*) 1. *Queſtion*. Howe is bread ours? 1. Cor. 3, 22. *Ye are Chriſts and all thinges are yours.* So then by meanes of Chriſt, bread is called ours. For GOD hauing giuen Chriſt to vs, dooth in him and by him giue all things els to vs. 2. *Queſtion*. Howe may I knowe that the thinges I enioy are mine by Chriſt, and that I doe not vſurpe them? *Anſwere.* 1. Tim. 4, verſe 4. Paule ſaith that the creatures of God are good, and that the vſe of them is ſanctified

fied to vs by the worde & praier. Then if wee haue the worde of God to tell vs that we may enioy and vſe them : and alſo if wee pray to GOD for the right and pure vſe of them. Wee are no vſurpers, but indeed right owners of them. 3. *Queſtion.* If the creatures muſt bee made ours by Chriſt, howe comes it to paſſe that the vngodly haue ſuche aboundance of them? *Anſwer.* We loſt the title and intereſt of the creatures in *Adam* : yet God of his mercye beſtowes *temporarie* bleſſings vppon the vniuſt aſwell as vpon the iuſt : but for all that, vnleſſe they be in Chriſt, & hold the title of them by him, they ſhall in the ende turne to their greater condemnation.

And where as wee call it *Our*

bread

bread, wee learne that euery man muſt liue of his own calling, and his own goods. Here alſo is condēned all oppreſſion, ſtealing, lying, cogging, and other ſuch deceitfull meanes to get wealth and goods. Many thincke it no ſin to prouide for their families in ſuch order, but in ſaying this petition they pray againſt themſelues. 2. Theſſalo. 3, 10. *Hee which laboureth not, let him not eate.* Epheſ. 4, 28. *He which ſtole, let him ſtealc no more, but rather labour with his handes the thing that good is.*

(*This day*) Wee ſay not heere this weeke, this month, this age, but this day, what meanes this? may we not prouide for the time to come? *Anſwere.* It is lawfull; yea a man is bound in good maner to prouide for time to come.

Act. 11,

Act. 11,28. The Apoſtles prouide for the Church in *Iudea* againſt the time of dearth ſpoken of by *Agabus*. And *Ioſeph* in Egipt in the yeers of plenty ſtored vp againſt the yeers of famin. Wherefore in theſe words our ſauiour his meaning is only to condemne all diſtruſtfull care, & to teach vs to reſt on his fatherly goodneſſe from day to day in euery ſeaſon: this is noted vnto vs. *Nũb.* 11. Wher the *Iſraelits* wer cõmanded to gather no more Manna, thẽ wold ſerue for one day, & if they did, it putrified. Wherby God taught thẽ to reſt on his prouidence euery particuler day, & not on the means.

(*Giue vs*) Not mee. This ſerues to teach vs that a man muſt not onely regarde himſelfe, bnt alſo be mindfull of others. For a man

a man that hath wealth is made a ſtuarde to diſtribute his goods to the poore and the good of Gods Church. True loue ſeekes not her owne things; the branches of the vine are loden with cluſters of grapes, not for themſelues but for others: the candle ſpendes it ſelfe to giue others light.

(*Giue*) if bread bee ours, wherfore are we to ask it? it may ſeem needleſſe. *Anſwere.* Not ſo for heereby wee are taught verie worthy leſſons. 1. Firſt thoſe that are in pouertie, are taught to wait on GOD, who is the fountaine and the giuer of all bleſſings. Men vſually driuen to this eſtate, vſe euill meanes, as robbing, deceiuing, conſulting with wiſards, &c. 2. Againe heere wee learne

learne, that though a man had all the wealth in the world, all is nothing without GODS blessing. *Question.* The rich neede not say, Giue vs &c. for they haue abundance already, and what neede they aske that which they haue? *Answere.* Let a man bee neuer so rich, and want nothing that can bee desired, yet if hee want Gods blessing, in effect hee wants all. Wherefore euen kinges and the greatest personages that bee, are as much bound to vse this petition as the poorest. *Gods blessing is riches saith* Salomon. Pro. 10, 22. Thou maiest eate and not haue inough, bee clothed and not warme, earne wages and put it in a broken bagge. Hag. 1, vers. 6. If God do not blesse thee. This blessing of GOD is called the

ſtaffe of bread. Eſay 3,1. In bread there bee two thinges, the ſubſtance, & the vertue from Gods bleſſing: this ſecond, that is, the power of nouriſhing is the ſtaffe of bread. For take awaie from an aged man his ſtaffe and hee falls: and ſo take awaye Gods bleſſing from bread, it becomes vnprofitable, and ceaſeth to nouriſhe. Laſtly heere we ſee that all labor and toile taken in anie kinde of calling is nothing, and auailes not vnleſſe GOD ſtill giue his bleſſing. Pſal. 127,1.

3. *The wants to bee bewailed.*

OVr corruptiõs againſt this petitiõ are two eſpecially. 1. Couetouſneſſe, a vice which is naturallie engraffed in euery mans hart;

heart; it is when a man is not content with his preſent eſtate. This deſire is vnſaſiable, for men would bee euer hauing of more. Wherefore hee which ſhall vſe this petition muſt bee greeued for this ſinne, and pray with Dauid. Pſal. 119,36. *Incline my heart to thy commaundements, and not to couetouſneſſe.* And he muſt ſorrow not ſo much for the act of this ſinne as for the corruption of nature in this behalfe. Couetous people will pleade that they are free from this vice, but marke mens liues, and wee ſhall ſee that this is a common diſeaſe, in the moſt as it is noted. Pſal. 4, verſe 6. *Who will ſhew vs any good?* This then is a common ſinne that wee are taught to morne for.

2. The Second want is our

diffidence & distrustfulnesse, for the thinges of this life. Man also will shift this off and say, they woud bee sorry to distrust God. But if wee looke to our corrupt nature, man is wonderfull prone to this sin, for beeing in prosperity, wee are not troubled: but if once we be pressed with aduersitie, then we houle and weep and as Paule saith. 1 Tim. 6, verse 10. *Men pearce themselues thorow with many sorrowes.* If any shall lose a part of his goodes, what then doth he? streight hee goes out to the wise man: is this to beleeue in God? No it is to distrust God and beleeue the diuell.

4. *Graces to bee desired.*

THe grace to bee desired is a readinesse in all estates to rest

on

on Gods prouidence, whatſoeuer fall out. Pſalme. 37,5. *Commit thy way to the lorde and truſt in him, and he ſhall bring it to paſſe.* Pro. 16, 3. *Commit or role thy workes vppon the lorde and thy thoughtes ſhall bee directed*: Whereby we are admoniſhed to take paines in our callings to get meate and drink, &c. If the Lord bleſſe not our labour wee muſt bee content: if hee do, wee muſt giue him thanks. Now for this cauſe wee are further to pray to GOD that hee would open our eies, and by his ſpirite teach vs in all his good creatures to ſee his prouidence, and when meanes faile and are contrarie, then alſo to beleeue the ſame.

5. Errors confuted.

1. PApiſtes teach that men by

workes of grace may merite life eternall, and increaſe of iuſtification in this life. But howe canne thisbe? for heer wee ſee that euerie bit of bread which we eate, is the free gift of God without anie merite of ours. Now, if wee cannot merite a peece of bread, what nakedneſſe is it to thinke that wee can merite life euerlaſting?

2. They alſo are deceiued who thinke, that any thing comes by meere chance or fortune without Gods prouidence. Indeede in reſpect of men who know not the cauſes of things, many chances there are: but ſo, as that they are ordered and come to paſſe by Gods prouidence, Luke 10,31. *By chance there came downe a certaine Prieſt that way.*

Forgiue

Forgiue vs our debts.

1 *Coherence.*

THis is the fift petition and the ſecond of thoſe which concerne our ſelues: in the former wee craued temporall bleſſinges, in this and the next which followeth, wee craue ſpirituall bleſſinge. Where wee may note, that ſeeing there is two petitions, which concern ſpirituall things, and but one for temporall; that the care for our ſoules muſt bee double, to the care of our bodies. In the world men care for their bodies, their harts are ſet for wealth and promotion: they can be content to heare the worde on the Sabboth, yet neither then, nor in the weeke day doe they lay it vp

in their heartes, and practiſe it, which argues that they haue litle or no care for their ſoules.

Queſtion. VVhat is the cauſe that firſt wee craue things for the bodie, and in the ſecond place, thoſe which concerne the ſoule?

Anſwere. The order of the holy Ghoſt in theſe petitions is wonderfull: for the LORDE conſiders the dulneſſe and backwardneſſe of mens natures: therefore he trains them vp,& draws them on by litle,euẽ as a ſchoolmaſter doth his yong ſcholers: propoũding vnto them ſom elements & principles, and ſo carrying them to higher points. For the former petition is a ſteppe or degree to theſe two following. Hee that will reſt on GODS mercy for the pardon of his ſinnes, muſt

firſt of all reſt on GODS prouidence for this life: and hee that cannot put his affiance in GOD for the prouiſion of meate and drinke, how ſhal he truſt in gods mercy for the ſaluation of his ſoule? Heere we may ſee the faith of worldlings: they ſay that God is mercifull, and that they beleue in Chriſt: which howe can it bee true? Seeing in leſſer matters, as meate and drinke, they diſtruſt GOD, as appeares by their couetouſneſſe.

2 *The meaning.*

DEbts) By debts ſins are ment, ſo it is in Luke 11,4. and they are ſo called, becauſe of the reſemblance betweene them. For euen as a debt doth bind a man, either to make ſatisfaction, or els

to

to goe to priſon : ſo our ſinnes bindes vs either to ſatisfie Gods iuſtice, or els to ſuffer eternall damnation.

Forgiue.) To forgiue ſinne, is to couer it, or not to impute it. Pſal. 32, 1. And this is done when God is content of his mercy to accept the death and paſſion of Chriſt as a ſufficient paiment and ranſome for mans ſinnes : and ſo to eſteeme them as no ſinnes. And heere vnder this one benefit, al the reſt of the ſame kinde ar vnderſtood, as iuſtification ſanctification, redemption, glorification &c.

3 *The vſes of the words.*

1. HEere we may learne many leſſons: the firſt is, that ſeeing

ing wee muſt praie thus, *Lorde forgiue &c.* Wee muſt holde, that there is no ſatisfaction to Gods iuſtice for ſin by our workes, no not in temporarie puniſhments: but that the dooing away of our ſins is of Gods meere fauour: for to forgiue and to ſatisfie bee contrary: wherfore the doctrin of humaine ſatisfactions, taught in the church of *Rome* is vile & diueliſh.

2 Secondly wee are taught thus to pray continually from day to daie: where we note the great patience and long ſuffering of God in that wee offending dailly, yet hee ſuffers and forbeares ſtill and doth not power out his confuſion vpon vs, This teacheth vs like patience towards our bretheren: we cãnot put vp the leſt iniury & forbear but on day, yet we deſire

that

that God woulde forgiue vs all our liues long.

3 Againe wee may obſerue, that there is no perfect ſanctification in this life, ſeeing we muſt euerie daie to the end craue the pardon of our ſinnes. Therefore wicked is the opinion of the Catharists or Puritans, which hold that men may bee without ſin in this life.

4 And when wee ſay *forgiue*, not mee but *vs*: wee are put in minde to pray, not onely for the pardon of our owne ſinnes, but likewiſe for our brethren and enemies. Iam. 5, 17. *Confeſſe one to another, & pray one for another: for the praier of the righteous auaileth much, if it bee feruent.* And as ſome thinke, the praier of Steephen was a meanes of the conuerſion of Saule.

5 Alſo

5 Alſo wee note that before praier for pardon of ſinne, muſt go a confeſſion of ſin: for whereas we ſay, *forgiue our debts*, we confeſſe before God, that we are flat banckrouts and not able to diſcharge the leaſt of our ſins: this appeares 1. Iohn. 1, 9. *If wee confeſſe our ſinnes, he is faithful to forgiue vs*: And it was practiſed by Dauid, Pſal. 51, & 32, 5. The manner of making confeſſion is this; knowen ſinnes, and thoſe which trouble the conſcience are to be confeſſed perticularly: but vnknowen ſinnes generally, Pſal. 19, 12

6 Laſtly, hence it is manifeſt, that there is no iuſtification by works. Our ſinnes are debts: and ſo alſo are all workes of the lawe. Nowe, howe can any man diſcharge one debt by another?

4. *Wants to bee bewailed.*

THe wãts to be bewailed ar the burden of our ſinnes, and the corruptions of our natures, and the wickedneſſe of our liues, and the ſinnes of our youth, and of our olde age. Pſal. 40, 12. *My ſinnes haue taken ſuch holde vpon mee, that I am not able to looke vppe: they are more in number then the hairs of my head: therefore mine heart hath failed mee.* Thus with *Dauid* wee are to trauell and groane vnder this burden: but this griefe for ſinne, is a rare thing in the worlde. Men canne mourne bitterlye for the things of this life, but their ſinnes neuer trouble them. And further, this ſorrow muſt bee for ſin, becauſe it is ſinne, though there were

were neither hell nor Deuill, nor conſcience to accuſe, nor iudge to reuenge.

5. *Graces to bee deſired.*

THe grace which wee muſt deſire is the *ſpirite of grace and deprecations*. Zacha.12,10. It is that worke of the ſpirit, whereby wee are inabled to call to God for the pardon of our ſinnes. A man hauing offended the lawes of a Prince, and beeing in daunger of death, will neuer reſt or be at quiet till hee haue gotten a pardon: euen ſo they which feele and ſee their ſinnes, hauing this ſpirite are ſo mooued, that they can neuer bee at reſt, till in praier they bee eaſed of their ſinnes. A man may, I graunt, babble and ſpeake

many

many words, but hee ſhall neuer pray effectually, before hee haue this ſpirite of praier to make him crie *Abba Father*. For worldly commodities all canne pray: but learne to praye for the want of Chriſt.

As we forgiue our debts.

1 *Coherence.*

THeſe words be a part of the fift petition, for it is put downe with a condition. Forgiue vs as we forgiue others: and theſe words depend on the former as the reaſon therof, and it is taken from the compariſon of the leſſe to the greater, thus: if wee who haue but a ſparke of mercy, doe forgiue others: then do thou, who art the foun-

fountaine of mercy forgiue vs: but we forgiue others, therefore do thou forgiue vs. Thus Luk. 11, 4. hath it, *Forgiue vs our ſinnes, for euen wee forgiue.* The Papiſts gather a contrarie doctrine: they ſay forgiue vs as we forgiue, making our forgiuing a cauſe, for which God is moued to forgiue vs. But wee are to know that our forgiuing is no cauſe, but a ſigne that God will forgiue vs.

2 *The meaning.*

1 Q*Veſtion.* Whether is a man bounde to forgiue all debts. *Anſwere.* The word *debt*, in this place is not vnderſtoode of debt that is ciuill, and comes by lawfull bargening, but of hurts and dammages which are done vnto vs in our bodies, goods, or

good name. As for the former ciuill dets, a man may exact thē, ſo he do it with ſhewing of mercy.

2 *Queſtion.* Howe may any man forgiue treſpaſſes, ſeeing God onlie forgiues ſin? *Anſwere.* In euery treſpaſſe which any doe to their neighbours; there bee two offences, one to God, another to man. In the firſt reſpect it is called a ſinne; which God only forgiues: in the other reſpect it is called an iniurie or damage, & ſo man may forgiue it. When a man is robbed, the lawe is broken by ſtealing, and the iniurie that is done is againſt a man that hath his goods ſtolne. This iniurie as it is an iniury a man may forgiue: but as it is a ſin, hee cannot, but God onely.

3 *Queſt.* Whether may a man aright

aright pray this petition, and yet ſue him at the lawe, who hath iniured him. *An.* yea, for a man may in an holy maner ſue another for an iniurie: & as a ſouldier in lawfull war may kill his ennemy, and yet loue him: ſo may a man forgiue an iniurie, and yet ſeeke in a chriſtian manner the remidy: but in doing of this we muſt obſerue fiue things. 1. we are to take heed of all priuat reueng & inward hatred; which if we cõceiue, we do not forgiue. 2. we muſt take heed of offence, and haue care that our doings bee not ſcandalous to the church. 3. Our ſutes muſt be takẽ in hãd to maintaine godly peace: for if al iniuries were put vp there wold be no ciuil ſtate or gouernment. 4. It muſt be, that the party offending may be chaſtiſed, and

he brought to repentance for his fault: for if many men were not repreſſed they wold grow worſe. 5. law muſt be the laſt remedy, as Phiſitions vſe deſperat remedies, when weaker will not ſerue, euen ſo muſt wee vſe lawe, as the laſt meanes when all other faile. The dealing of the world in this caſe is no example for vs to followe. For through rage & ſtomak they will abide no priuate agreement, and therefore they vſe the law in the firſt place, ſo did the Corinthians, but what ſaith Paul 1. Co. 6, 7. *It is vtterlye a fault among*. But if the law bee vſed aright, a Chriſtian may ſue at law and loue the party ſued: for there is difference betweene dealing againſt a man before a Maieſtrate, and the dealing of one priuate man with another

other. For priuat dealing is commonlye reuenge, and therefore vnlawfull.

3 *The vse.*

THe vse of this clause is verie profitable, for it shewes vs a liuely signe, wereby our consciences may bee assured of the pardon of our sins. Indeed many vse these wordes long and often, yet find no assurance of pardon, and the cause is, because they haue no desire of gods mercy, nor willingnes to forgiue men: which if they had, then the forgiuenes of their sins should herby be sealed vnto them. Wherefore if anye woulde bee perswaded of Gods mercy in this point, let them discend into their owne soules, and search them narrowly, if they can

finde their heartes as redy to forgiue, as they are ready to deſire forgiuenes at Gods hād, thē they may aſſure thēſelues of gods mercy in Chriſt, as wee are taught by our Sauiour Chriſt, Mat. 5, 7. *Bleſſed are the mercifull for they ſhall obtaine mercy.* Conſider theſe compariſons. A man walking vnder a wall in a cold ſūny day, is heated of the wall which firſt receiued heat from the Sunne. So hee that ſheweth mercy to others, hath firſt receiued mercy from God. Alſo take a peece of wax, and put to a ſeal; it leaueth an impreſſion or marke like it ſelfe in the wax: which when a man looks on, hee doth certainely knowe that there hath bin a ſeale, the print wherof is left behinde. Euen ſo it is in euery one that hath readineſſe to

for

forgiue others: by it a Christian may easely know that God hath sealed to him the forgiuenesse of his sinnes, euen in his hart: therefore let mẽ looke into their harts whether they haue any affection to forgiue others, for that is as it were the print in their heartes of Gods mercy towards them.

Many there are which pray for pardon at Gods hand: but they cannot brooke it, that they shold forgiue their neighbours. Heerevpon come these sayinges; I may forgiue him but I will not forget him: hee may come in my Paternoster, but hee shall not come in my Creed. Behold the Diuels logick, which makes malice to bee charity. Blind people play with the Lordes praier, as the flie doth with the cãdle tilshe be burnt; for

the more they pray theſe words, the more they call for vengeance againſt themſelues. Iam. 2,13.

Lead vs not into temptation but deliuer vs from euill.

1 *The Coherence.*

IT might ſeeme to ſome, that this petition is ſuperfluous, for what need he care for temptations, that hath the pardon of his ſinnes? but our Sauiour did not teach vs thus to pray without ſpeciall reaſon. 1. Becauſe forgiueneſſe of ſins, and wonderfull temptations be inſeperable companions in this life: which thing we finde to be true, both in gods word, & in Chriſtiã experience: ther is no mã in this world

world ſo beaten,& buffeted with téptations as the penitent ſinner that cries moſte bitterly for the pardon of his ſinnes. This is the eſtate,that few men in this world are acquainted with. For they are neuer troubled with temptation, but liue in all peace and quietneſſe both in bodye and ſoule. Luke 11,verſe 21. *When the ſtrong man armed keepes his holde, the thinges that hee poſſeßeth are in peace.* Euen ſo the wicked of the world beeing poſſeſſed of Satan, are not a whit moleſted by him with any temptations: Neither need hee, ſeeing he hath them at commaundement to do what he will. But when a man once beginnes to make conſcience of ſinne, and to ſue vnto the Lorde for pardon of his offences: and

ſtill

ſtill continues in diſlike of ſinne and Satan : then the enemie beſtirres him, and vſeth all means to bring that man to confuſion : hee offereth all maner of temptations to moleſt him, and neuer affoord this poore Sinner any reſt. Heereuppon, hee for feare of beeing ouercome, continually muſt pray vnto the Lorde that hee may not bee ledde into temptation.

Heere ſome Chriſtian conſcience may reaſon thus. No man is ſo troubled with ſin and Satan as I. Therefore I am not in Gods fauour but am a plaine caſt away. *Anſwere.* If pardon of ſin & temptations goe together all is contrarie. If thou hadſt no griefe for ſinne, no buffetings of thine ennemies the fleſhe, the worlde

and

and the Diuell, thou couldſt not be in Gods ſauour but vnder the power of Satan; Now this great meaſure of the ſpirituall temptations is a ſigne rather of Gods loue. For whome God loues, the Diuell hates, and where GOD workes in loue the Diuell works in malice.

2 Secondly this petition is ioyned with the former to teach vs, that as wee muſt be carefull to pray for pardon of ſinnes paſt: ſo alſo wee muſte indeuour to preuent ſinnes to come: wee muſt not fall againe into our olde ſins, neither muſt wee bee ouertaken with new ſinnes.

2. *Meaning.*

THeſe words be but all one petitio n: which hath two parts, the

the latter beeing a declaration of the former. Lead vs not into temptation, howe is that done? by deliuering vs from euill.

(*Temptation*) Temptation is nothing els, but the intiſement of the ſoule or heart either by the corruption of mans nature, or the allurements of the world or the Diuell, to anye ſinne. Iam. 1, verſe 13. *God temps no man.* That is, God moues no man to ſinne.

(*Lead vs not*) Or cary vs not into temptation, to bee led, is to be ouercome of the temptation when it preuailes and gettes the victory. Then the meaning is this. When wee are mooued or intiſed to ſinne, Lord keepe vs that wee bee not ouercome: and giue thou an iſſue with the temptation.

Queſtion.

Queſtion. God is iuſt and cannot ſin: but if he lead mẽ into temptation, ſhall he not be the author of ſinne? *Anſwere.* Indeed manye fearing to charge God with ſinne, read the words thus, *ſuffer vs not to bee led.* But the text is verie plaine, *lead or carrie vs not.* And the ſcriptures elſwhere vſe the like phraſes of God. Exod. 7, verſe 3. GOD is ſaid to *harden Pharaos hart.* 2. Sam. 24, 1. The Lorde *moued Dauid to number the people.* 2. Theſſ. 2, verſ. 11. *God ſent ſtrong deluſions that men might beleeue lies.* Theſe and ſuch like places haue a worthy meaning, thus to be gathered. There is no action of man or of the Diuell abſolutely euill: but althogh in ſome reſpectes it bee euill, yet in ſome other it is good: for wee are not

to thinke that as there is a maine good, ſo alſo there is a main euill. thus then, temptation beeing an action, it is not in euery reſpect euill: but in ſome good in ſome euil. And ſo far forth as it is good, the Lorde workes it: but as it is euill hee doeth not worke it, but willingly permits it to bee done by him and Sathan,

1 And there bee foure reſpects in which God may bee a worker in temptations, and yet bee free from ſinne. 1. Firſt hee tempteth by offering occaſions and obiectes to trie whether a man will ſinne or not. A maiſter ſuſpecting his ſeruant, which in word profeſſeth fidelitie, layes a purſe of money in his waie to trye if hee will ſteale it: which if hee ſteale, hee hath found by watching

watching him, a ſecret theefe; and ſo hath laid him open for deceiuing any more: Now, this trying of him is no ſinne though he ſin in ſtealing. In the ſame manner tempteth God his owne ſeruants to proue and try them, Deut. 13, verſe 3. *Thou ſhalt not harken vnto the wordes of the Prophet or dreamer of dreames: for the Lord thy God proueth you to know whether ye loue the Lorde your GOD with all your hart.*

2 Secondly God leades into temptation by withdrawing his grace. Neither canne this bee a ſinne in God: becauſe hee is bound to no man to giue him grace. Hnd heere is a difference betweene the tempting of GOD and Sathan. GOD holdes back grace when hee tempts

tempts, the Diuell ſuggeſtes euill motions.

3. Euery action ſo far foorth as it is an action is good, and of God. Act. 17,28. *In him wee liue, moue, and haue our being.* Therfore God is a worker in temptations, ſo far foorth as they are actions. One man killes another: the veric mouing of the bodie in the doing of this villanie is of God: but the wickedneſſe of the action is from man and the Diuell. Againe, a man rides vppon a lame horſe and ſtirres him: the rider is the cauſe of the motion, but the horſe himſelfe of the halting motion. So God is the author of euery action, but not of the euill of the action.

4 The fourth waie is in regard of the end. God tempts his

ſeruants

ſeruants onely to correct and humble them for their ſins, and to trye howe they will abide the croſſe, and to moue them the more to loue him. Deu.8,2. God afflictes the children of Iſrael, *to trye them whether they would keepe his commandements.* 2.Chron.32, verſe 31. *Hee trieth Hezekiah to ſee what was in his heart.* The Diuels end in tempting is only to bring the party to deſtruction. Thus we need not fear to ſay that God in ſome reſpectes doth leade hys ſeruants into temptations.

(*Deliuer vs from euill*) That is, free vs from the power of the fleſh the Diuell and the worlde. Some take euil in this place only for the Diuell, but we may take it more largely for all ſpirituall enemies. 1. Iohn 5,19. *The whole*

world lieth in euill. vz. Vnder the power of sinne and Satan. These woordes (as I haue said) are a proofe and explanation of the former; for when a man is deliuered from euill, he is not led into temptation: the cause beeing taken awaie the effect ceaseth.

3 *The vses.*

1 HEnce we learn what a righteous God, Iehoua is, that can worke in an euill action, and yet bee void of sinne.

2 Where as wee say, *lead vs not &c.* Wee note that the Diuell in temptations can goe no further then God permits him.

3 Wee are not to praye that tẽptations be quite takẽ from vs or that we be wholly freed from them: but that they doe not o-

uercome

uercome vs. For it is the Lordes will that his Church ſhould bee tempted. Nay Dauid deſired ſome kind of temptations. Pſ. 26. 1. *Proue mee O Lorde.* And Iames ſaith *Accompt it for exceeding ioy, when ye ſhall fall into diuers temptations.* Iames 1.2.

4. Note alſo that euery man by nature is the bondſlaue of ſin and Sathan. For where is deliuerance, there was a bondage firſt. This confutes the Papiſtes who maintaine freewill: for wee are dead in ſin by nature as a man in a graue; and we muſt ſtill pray thus till wee bee fully deliuered.

4. *Wants to bee bewailed.*

The corruption, which in this petition we ought to mourne for

is the continuall rebellion of our wicked natures; & our proneſſe to yeeld vppe our ſelues in euery temptation to ſinne and Satan. And the remnaunts of the olde bondage vnder Satan muſt bee greeuous and irkeſome vnto vs, and wee muſt bewaile it very bitterly. The Iewes in a bodily captiuitie, *wept when they remembred Sion.* Pſa. 127. Howe much more ſhould we weepe, when we feele the lawe of our members rebelling againſt the law of our minds and leading vs captiue to ſinne.

5 *Graces to be deſired.*

THe contrary bleſſing to bee deſired is that God woulde ſtabliſh vs by *his free ſpirit.* Pſa. 51, 12. Which is ſo called, becauſe it

ſets

ſet vs euerye day more and more at libertie out of the reach of ſin and Satan.

For thine is the kingdome, the power and glorie, for euer.

1 *meaning.*

THeſe words containe a reaſon of all the former petitions: whereby we are moued to craue things needfull at Gods hand.

(*Thine is*) Earthly kings haue *kingdome, power, and glory*, Dan. 2. ver. 37. Yet not frō themſelues; but from GOD, whoſe vicegerents they are on earth. Therfore to make a difference betweene Gods kingdom, power, and glory, and thoſe of earthly kinges, it is ſaid thine is the kingdome &c.

that is God hath all these in himselfe, and from himselfe, & they from him.

(*The kingdom*) These words. 1. Chr. 29, 11. are fully expounded. *Thine O Lord is greatnesse power & victorie and praise: for all that is in heauen and earth is thine: thine is the kingdome, and thou excellest as head ouer all &c.* The kingdome is said to bee Gods, because hee is absolute possessor and owner of all thinges that are; and also hath soueraigne rule ouer all things at his wil. Now out of this first propertie of God, wee may gather a strõg motiue to induce vs to pray vnto him alone. For seeing all things are his both in heauen & earth whatsoeuer; therefore wee must come to him for the graces and blessings which wee desire.

(*The power*) Oftentimes earthly

Princes haue kingdomes, yet want power: but God hath kingdom, & power alſo: yea his power is infinite, & he can do all that he will and more then he will: as for thoſe thinges which come of impotency, hee cannot do them; for if he could, he ſhould not bee omnipotent. And as he is omnipotent in himſelf, ſo all the power which anie creature hath is from him alone. *Queſtion.* Howe canne this bee, ſeeing the Diuell hath power to ſinne; which is not from God? *Anſwere.* To ſin is no power, but rather a want of power: otherwiſe all the ſtrength & power that ſatã hath is of god.

And from this ſecond properrie is taken another motiue to moue vs to pray vnto God. Becauſe all power beeing his, wee

can neuer doe any of the thinges which we aske but by power receiued from him.

(*Thine is the glory*) This third propertie of GOD, ariseth from the two former, for seeing the title and interest in all thinges, and the power whereby they are disposed and gouerned is of God: therefore it followes that all glory is his: yea in him is fulnesse of glory, and the glory of the creature is all of him. To sinfull men *belongs nothing but shame and confusion*, Dan. 9, verse 7.

This 3. propertie ministreth a third motiue to induce men to pray vnto God alone. For seeing all glory by right is his: therefore we must inuocat his holy name; that in so doeing wee may giue him the glory due vnto him.

(*For*

For euer) The words in the originall are, *for ages*. Nowe an age ſignifies the ſpace of an hundred yeers: but heere it is taken for eternitie; becauſe eternitie is nothing but the multiplication of ages. And as eternitie is heere noted by ages: ſo on the contratie we read, that eternitie is taken for a certaine and deſtinct time, Ge. 17,8. God promiſeth *Abrahã* to giue him the land of Canaan *for an euerlaſting poſſeſsion*: that is, for a long ſeaſon. For els *Abrahams* ſeed ſhould inherite the land vntill this time, which is dooth not. Wherefore, as often the whole is put for the part, vz. eternitie for a certaine time: ſo heer the part is put for the whol, an age for eternitie. This alſo makes a difference betweene

earth-

earthly Princes and the mightye Iehouah. They haue kingdom, power, & glory for a short time, but hee absolutely and for euer.

2 *The vses.*

1 HEere we learn in praier to abase ourselues before god, & vtterly to deny all that is in vs. Kingdome, power, and glory, is all his not ours: we are no better then rebels and traitors to him: if we haue any good thing, it is frō him, euen the grace whereby we pray. And hee that in praier will not confesse this, shall no more be hard, then the insolent begger that wil not acknowledg his wāt.

2 Secondly, againe in praier wee learne, that wee must be perswaded of two things, and build

vpon

vpon thē, gods power & will: his power in that hee is able, his will in that hee is careful to performe our requeſtes, as it was noted in the preface: the firſt of theſe is ſet out in his kingdome and power. The ſecond is noted in that glory is his. 2. Cor. 1. 20. *For al the promiſes of God in him are yea, and Amen vnto the glory of God.*

3 And hēce we gather that praier and thanks giuing muſt go together: for as in the ſix petitions wee made requeſt to God; ſo in theſe words we giue him thanks and praiſe him. Phil. 4, 6. *But in all things let yonr requeſtes bee ſhewed to God in praier and ſupplication with thankeſgiuing.* There is none but in want hee will bee readie to pray: but when wee haue receiued, wee are ſlack in giuing of thanks

thankes: but hee which will pray aright, must ioine them both together. And the sum of all Gods praise stands in these thre points. 1. That hee is an absolute King. 2. Secondly, that hee hath absolute power to rule all thinges. 3. That hauing power and a kingdome, hee hath glory also, which apears in the holding of his kingdome, and the shewing of his power in gouerning of it.

4 Whatsoeuer wee aske, wee must refer it to Gods glory: this is the first thing which wee were taught to craue, and the last wee are to performe, because it is noted both in the beginning and in the end of the praier.

Thus much of the vse of these wordes altogeather: nowe let vs make vse of them perticulerly. 1.

Where-

Whereas we ſay, *thine is the kingdome.* Magiſtrats and rulers muſt know, that all the authoritie and rule which they haue is from the Lorde: and therefore, they muſt remember to order themſelues as gods Vice-gerents, vſing their power to bring men in ſubiection to Gods lawes: and referring all their callings to his glorie.

2 Where wee ſay, *Thine is the power.* We are admoniſhed, when wee are to performe anye worke as to do ſeruice to God, to walke in our calings, that wee haue no power of our ſelues: and for this cauſe wee muſt aske power at Gods hands, that wee maye bee inabled to walke vprightly before him, and do our duties.

3 In ſaying, *Thine is the glory.* VVee learne, that if wee woulde

haue

haue a good report and praise among men: wee must aboue all things seeke Gods glory, not regarding so much our owne. If he giue thee praise among men, giue him thankes; if not, be content: because all glory is his.

Amen.

1 *The meaning.*

WEe haue heard the preface, and the petitions what they are: nowe followeth the third part, which is the assent or testification of faith required in praier in this woorde *Amen*. And it containes more then men at the first would imagine: It signifies *certainely, so bee it, or it shall bee so.* 2. Cor. 1, 20. It is often taken for a bare

bare aſſent of the people, ſaying *amen* to the Miniſter; but in this place it containes more: for euerye point in this praier is not onlye a direction for publique praier, but for priuate alſo, and muſt bee ſaid as well of the Miniſter, as of the people. Nowe then, there being two principal things in praier: the firſt a deſire of grace: the ſecond faith, whereby wee beleeue that God will grant things deſired. The firſt is expreſſed in the ſixe petitions: the latter is ſet foorth in this woorde *Amen*, carrying this ſence in effect. As wee haue craued theſe things at thy handes O Lorde, ſo wee doe beleeue that for Chriſts ſake, in good time thou wilt graunt them to vs. Therfore, this part is more excellent then the for-

former, by howe much our faith is more excelent then our desire. For in this woorde is contained the testification of our faith, whereas the petitions are onely testifications of our desires. And as it is in the ende, so also it is the seal of our praiers to make them authenticall, and it is to bee vsed, (as I take it) not only for this end to answere the Minister, but also to testifie our faith for the things desired.

2. *Grace to be desired.*

HEreby wee are taught, what grace wee are to shew in praier. VVee must labour to giue assent to Gods promises when wee pray, & striue against doubting and vnbeliefe, Marke 9, 11, Lorde

I beleeue, Lord helpe mine vnbeliefe. Pſal.42,11. Why art thou caſt downe my ſoul? and why art thou diſquieted in mee? wait on God.

Many there are that will ſtand vpon the ſtrength of their faith, & plead for themſelues that they neuer doubted, but they are farre wide: for true faith being imperfect, is alwais accompanied with doubting more or leſſe. Wherefore the hart which feels no douting, is not filled with faith, but with preſumption. As for them which are moleſted with doubtings, and complaine of them, they haue leſſe cauſe to feare, for as fire & water do neuer ſtriue til they meet: no more doth doubting and vnbeliefe, til faith come into a man.

To conclude, wee ſe what an

excelent work praier is; in which two moſt excellent graces of a Chriſtian man be ſhewed forth, hungering after mercy and faith: this might moue men to learne to pray, praier being the exerciſe of grace.

Of the vſe of the Lords Praier.

THe principal vſe of the Lords praier is to direct gods church in making their praiers in all places, at all times, and vppon all occaſiõs, thogh their praiers ſhould be innumerable: and vnles they be framed after this, they cannot bee right.

In the vſing of it for direction there be three things required. 1. The firſt is the knowledge of the Lordes praier, and all the parts thereof. He that would pray, by it

it muſt vnderſtand the meaning thereof, the wants therein to bee bewailed, & the graces to bee deſired, for which end it hath been expounded. 2. Knowing this, ther is in the ſecond place required thus much skill, that he bee able to refer euery want and grace to one of the 6. petitions: for example, feeling in himſelf pride of hart, hee muſt be able to ſay, this is a want in the 1. petition: & feeling a rebellion and ſlowneſſe in doing gods commandement, he muſt be able to ſay, this is a ſin to be praied againſt in the 3. petitiō. Thus, euery want hee muſt refer to his proper hed; again, hee muſt refer euery grace to be deſired to on of the 6. petitions; as ſtrength in temptation to the ſixt: aſſiance in Gods prouidence to the

fourth, knowledge of GOD to the first &c. and so in the rest. 3. In the third place, hee must before hee pray, consider what bee his wants & imperfectiõs which most trouble him, as also the graces which he would obtain; then for the helping of his memorie, he must go to the petitions, & he must set those thinges first in his minde, which doe concerne the first petition, & those which concerne the 2. petition, must haue the second place in his minde, & so hee must proceede in order as hee shall haue occasion. Thus a man keeping in minde the order of the petitiõs as they stand, shall be able by referring euerie grace and want of his proper head, to make distinct praier: and to vary it as time, place, and other occasions

casions shall mooue him.

Question. Must we of necessity followe all the petitions in conceiuing a praier? *Answere.* No, but only those which do principally belong to the time, place, & occasion, as *Paule* maketh a praier, *Colos.* 1, 9. 10. And al the points of it may bee referred to the third and last petitions.

Againe, a Christian man may make an excellent confession of his sins by this praier: if he shall, keeping the order of the petitions, confesse and bewaile the sins which euery petitiō requires vs to pray against. And it serues to make a thanksgiuing to God: Thus let a man remember all the graces which hee hath receiued from GOD: let him then referre them to the petitions, and giue

thanks to God after the order of them, turning euery petition into a thankeſgiuing.

Of the circumſtances of praier.

Qu. 1. Whether a man is to vſe a voice in praier? *A.* In publik praier it is requiſite, that there bee a voice: for the Min. is the mouth of the people, and to the praier which hee conceiues, they giue aſſent. For priuate praier, vſing of a voice ſo conuenient; yet ſo as it may be done in ſilence. 1. the Lorde gaue vs the voice, as well as the hart to bleſſe him with all. Iam. 3, 9, 2. God created the tong as well as the hart; and ſo will be praiſed by both. 3. The voice often ſtirs vp the hart, & againe, the vehemency of affectiō doth oftē draw out a voice: the voice then in priuat praier is requiſite, yet in ſome caſes may be omitted, for it

is not absolutely necessary. *Moses* and *Anna* praied in silence.

Question 2. What gesture is to be vsed in praier? *Answer*. The word doth not affoord any certain direction. Our Sauiour and his disciples praied in diuers gestures: kneeling, standing, groueling, loking to heauen, looking down to the earth, sitting, lying, &c. Luke 11, 41. Actes 7. God respects not the gesture, but the affection of the heart: yet two thinges must alwaies be in gesture; 1. that it bee comly. 2. That it doe fitly expresse the affection of the heart: as when we aske mercy to looke to heauen, when we bewaile our sinnes, to looke downward, &c.

Question 3. What place must we pray in? *An.* The place is set down, 1, Ti, 2, 8. we may pray in al

places, of which ther is no difference. Some will ſay that in the time of the law, the tabernacle & Temple were places of diuine praier? *An.* The Temple and Tabernacle were tipes of Chriſt & his church, & the vnitie of it: but now, we hauing the thing it ſelfe ſignified thereby, may pray in all places. Our Sauior praied in the wilderneſſe, on the Mount, *Peter* on the houſe top, *Paule* by the ſea ſhore: yet ſo that publique prayer muſt bee vſed in publique places, as churches, chapels, &c. not bicauſe in them is more holines, but for order ſake.

Queſt. 4. What is the time appointed for praier? *Anſwere. Pray continually*, 1. The. 5, 7. that is vpon all occaſions: or when a man begins any buſineſſe, whether it be

in

in worde or deed. Col. 3, 17. or as *Daniell*, who praied *thrise euery day*. Dan. 6, 11. or as Dauid who praied *at euening and morning and none-tide*. Psalme 55. 18. and *seuen times a day*. vz. Many. Ps. 119, 140. Thus we shall pray continually. Euery day affoordes three especiall occasions. 1 The entrance to our callings in the morning.

2 The receiuing of GODS creatures at noone-tide. 3 the going to rest at night.

Of Gods hearing our praiers.

HItherto wee haue spoken of the making of praier to God a worde or twaine of Gods hearing our praiers.

Question. Howe manie waies doth GOD heare mens praiers?

Answer. Two waies. The first in his mercy, when hee grantes the requests

requestes of suche as call vppon him in the feare of his name. Secondly hee heares mens praiers in his wrath. Thus hee gaue the Israelites, quailes according to their desire. Psal. 78, 29.30.31. Thus often men curse themselues and wishe that they were dead: and accordinglye they haue their wish.

Question. 2. Why doth God defer to heare the praiers of his seruants? *Answere.* 1. to proue them by delaye. 2. to exercise their faith. 3. to make them acknowledge that the things which they receiue are GODS giftes, and not from themselues. 4. that graces quickly giuen might not bee lightly esteemed. 5. that an hungring after grace might bee sharpned and increased.

Question.

Queſtion. 3. After what manner doth GOD heare his ſeruantes praiers? *Anſwere.* two waies. Firſt by graunting the thing whiche was asked according to his will. Secondly by denying the thing deſired, and by giuing ſomthing proportionall to it. Thus GOD denies temporarie bleſſings, and in the roome thereof giues eternall in heauen. Thus he refuſeth to remoue the croſſe from his ſeruants, and giues in ſtead therof ſtrength and patience. Chriſt praied that the cup might bee remoued. It was not remoued, but he in his māhood was inabled to beare the wrath of God. When Paul praied three times that the pricke in the fleſhe might bee remoued, it was anſwered, my ſtrength is ſufficient for thee.

Paules

To the Reader.

Paule in his epiſtles, hath ſet downe the ſume of many of his praiers: they are very gratious and heauenly: and I haue heere ſet them downe, that thou mighteſt knowe them, and in thy praiers follow them.

16. I Ceaſe not to giue thanks for you making mention of you in my praiers;
17 That the God of our Lord Ieſus Chriſt, the father of glory might giue vnto you the ſpirit of wiſdome, and of reuelatiõ, in the acknowledgement of him.
18 The eies of your mind being inlightened, that yee may

may knowe what the hope is of his calling,& what the riches are, of his glorious inheritance in the Saintes:
And what is the exceeding
19 greatneſſe of his power in vs that beleeue; according to the working of his mighty power.
20. Which hee wrought in Chriſt, when hee raiſed him from the dead, and ſet him at his right hand in heauenly places.

Expoſition.

IN this excellent praier wee are to marke two thinges. The firſt, to whome it is made, the ſecond is the matter.

For the firſt, it is made to God the father

father, who is described by two titles. The first, The God of our Lorde Iesus Christ, *namely as Christ is man: for as Christ is God he is equal with the father: The second,* the father of glorie, *that is a glorius father, and he is so called to distinguish him from earthly fathers.*

The matter of the praier standes on two principall pointes: First he asketh of God, the spirite of wisdome, *whereby the seruantes of God are inabled to discerne out of the word, in euery busineße which they take in hand, whether it bee in worde or deed, what ought to bee done, and what ought to bee left vndone; as also the circumstances, the time, place, manner of doing any thing.*

Secondly he praieth for the spirit of reuelation, *whereby the faithfull haue their whole estate before God, re-*

uealed

wealed vnto them according to the worde; the thing it ſelfe beeing otherwiſe ſecret and hidden. 1. Cor. 2,9. 10. 12. *Further the worke of this ſpirite in the godly is twofold, the one concernes God himſelfe, the other the things of God.*

The worke of the ſpirite of reuelation; which reſpectes God himſelfe is an acknowledgement of the father or of Chriſt. *None to acknowledge God the father, is not onely to know, and confeſſe that hee is a father of the faithfull; but alſo to be reſolued in conſcience that he is a father to me in perticuler. Secondly that Chriſt is not onely in generall a Sauiour of the elect, but that hee is in ſpeciall my Sauiour and redeemer.*

The ſecond worke of this ſpirite is an illumination of the eies of the minde to ſee and knowe the thinges of

God

God which he hath prepared for them that doe beleeue: and they are two, the first is life eternall, which is discribed by fiue arguments. 1. it is the Ephesians hope, that is the thing hoped for in this life. 2. It is the hope of the calling of God: because in preaching of the gospel it is offered, & men are called to wait for the same.

3. An inheritance, properlie to Christ, because hee is the naturall son of God; and by him to al that shall beleeue. 4. the excellencie, because it is a rich & glorious inheritance. 5. Lastly it is made proper to the saints.

The second thing is the geatnesse of the power of God, whereby sin is mortified, the corrupt nature renewed, and mightily strengthened in temptations. This power is set foorth by two arguments. The first is the subiect or persons in whom this power

is

is made manifeſt, In them that be-leeue. *Becauſe none can feele this, but they which apprehẽd Chriſt by faith. The ſecond is the manner of manifeſting this power in them, which is,* according to the working of his mighty power, which he ſhewed in Chriſt. *And that was in three things. Firſt, in putting all his ennemies vnder his feete. verſe 22. Secondly, in raiſing him from death. Thirdly, in placing him at his right hand: Now therefore Paules praiers that this wonderfull power of GOD which did ſhew foorth it ſelfe in the head Chriſt, might likewiſe ſhewe it ſelfe in the members of Chriſt. Firſt, in treading Sathan and ſinne vnder their feete. Ro. 16, 20. Secondly, in raiſing them from ſinne as out of a graue to holineſſe of life. Thirdly, in aduanſing them in the time appointed to*

the kingdome of glory in heauen.

Ephes. 3.

14. FOr this cause I bowe my knees vnto the Father of our Lord Iesus Christ.

15. Of whome is named the whole familie in heauen & earth.

16. That hee woulde graunt you according to the riches of his glorye, that yee may be strengthned by his spirit in the inner man.

17. That Christ maye dwell in your harts by faith:

18. That ye being rooted, and grounded in loue, may bee able to comprehend with al saints, what is the bredth and length and depth and height;

19. And

19. And knowe the loue of Chriſt, which paſſeth knowledge, that yee may bee filled with all fulnes of God.
20. Vnto him therefore that is able to doe exceeding aboundantly, aboue all that we aske or think, according to the power that worketh in vs.
21. Bee praiſe in the Churche by Chriſt Ieſus, throughout all generations for euer, Amen.

The Expoſition.

THeſe wordes containe two parts, *a praier, and a thankeſgiuing. In the praier theſe pointes are to bee marked. Firſt, the geſture*: I bowe my knees, *whereby Paule ſignifies*

his humble ſubmiſſion to God in prai-er. Secondly, to whome hee praies. To the father; who is deſcribed by two titles: the firſt, the father of our Lord Ieſus Chriſt, *and that by nature as he is God, and as hee is man by perſonall vnion. The other title.* Of whom the whole familie, which is in heauen and earth, is named: *In which words is ſet down a deſcription of the Church; firſt it is a* Family, *becauſe it is the company of Gods elect children vnder the gouernemẽt of one father:* 1. *Tim.* 3, 15. *It is called the* houſe of God. *Epheſ.* 2, 19. *They that beleeue are ſaid to be of the houſhold of God: Secondly the partes of the Catholicke Churche are noted, namelye the ſaintes in heauen departed, & ſaints liuing on earth: Thirdly it is ſaid to bee* named of the father of Chriſt, *becauſe as the father*

of

of Christ, is the father of this familie; so also this familie is called by him: Gnes. 6,2. Daniel. 9,80. Thirdly the matter of the praier standes of foure most worthy points.

The first is strength to beare the crosse and to resist spirituall temptations verse 16. where the strength is set out by diuerse arguments: First, that it is the meere gift of God, that hee would graunt you : *Secondly the cause of strength,* by his spirite : *Thirdly, the subiect or place where this strength must bee,* in the inner man, *that is in the whole man, so far foorth as he is renewed by grace: Eph. 9,24. The second is,* the dwelling of Christ in their hearts by faith: *Faith is when a man beeing seriously humbled for his sinnes, is further in conscience perswaded, and resolued of the pardon of then and of reconcilia-*

tion to God. Now where this perſwaſion is indeed, there follows neceſſarily Chriſts dwelling in the heart, which ſtands in two things; the firſt is the ruling and ordering of the thoughts, affections and deſires of the heart according to his will, as a maiſter rules in his houſe: the ſecond is the continuance of his rule. For he cannot be ſaid to dwell in a place, who rules in it but for a day.

The third, is the knowledge and the ackuowledgemeut of the infinite greatneſſe of Gods loue in Chriſt, an effect of the former. verſe 18. 19. the wordes are thus explaned. Rooted and grounded. Heere the loue of God wherewith hee loues the elect, is as a roote and foundation of all Gods beneſites, election, vocation, iuſtification and glorification: Men are rooted and grounded in loue, when Gods

ſpirit

ſpirit aſſures their harts of Gods loue, & doth giue them ſome inward ſenſe and feeling of it. For then they are as it were ſenſiblie put into the root, and laid on the foundation: With all ſaints: *Paule deſires this benefite, not onely to the Epheſians but alſo to all the faithful with them.* Whar is the length, the bredth. *Heere is a ſpeech borrowed from geomitritians, and it ſignifies the abſolute greatneſſe or infiniteneſſe of Gods loue, and that it is like a worlde, which for length, bredth, height and depth is endleſſe. Heere note the order of receiuing grace. Firſt, Chriſt dewlles in the heart by faith : 2 : then comes a ſenſe and feeling of Gods loue as it were by certaine droppes thereof: thirdly, after this, ariſeth a plentifull knowledge, and apprehenſion of GODS loue, and as it were the*

powring out of a ſea into a mans hart that for greatneſſe hath neither bottome nor banke. And knowe the loue of Chriſt, *theſe words (as I take it) are an expoſition of the former, for to comprehende the loue of GOD, is nothing els but to know the loue of Chriſt: Conſidering that all whome the father loueth, hee loueth them in chriſt:* which paſſeth knowledge: *That is, which for the greatneſſe of it no man can fully know.*

The fourth thing is the fulneſſe of Gods graces verſe 19. *Heere the* fulneſſe of God, *doth not ſignifie fulneſſe of the godhead or dinine nature, but the perfection of the inner man which ſhall not bee till after this life.*

Now followes the thankeſgiuing, or the praiſe of God, ver. 20.21. *containing theſe points.* 1. *The matter of praiſe, his power and bountifulnes,*

wher-

whereby he can work exceeding abondantly aboue all wee aske or thinke : *and both these are not onely to bee conceiued in mind but also may be felt in the hart*, according to the power that worketh in vs. 2. *The forme of praise*, glory vnto God by Christ, *as all benefites are receiued from the father by Christ.* 3. *The proper place of true praise of God* the Church. 4. *The continuance of his praise*, through all generations for euer.

Philip. 1.

9. AND this I pray, that your loue may aboũd yet more and more, in knowledge and all sense.
10. That ye may discerne things that differ : to the ende, yee may

maye bee pure and without offence, to the day of Christ.

11. Filled with fruites of righteousnesse, which are by Iesus Christ, vnto the praise and glory of God.

The Exposition.

THis praier containes three parts. *In the first* Paule *praieth for increase of loue in the Philip. whether it bee to God or men, verse* 9. *and hee shewes the meanes of increase, which are two :* knowledge *and* sense *or feeling. For (to go backward) the more a godly man feels Gods loue, and hath experience of Gods word in himself, the more he knowes of Gods word, and perceiues his loue vnto him : the more hee loues* GOD *againe, and his neighbour for his sake.*

The

The ſecond thing praied for, is the gift of diſcerning, whereby men know what is true, what falſe, what is to bee doone, what to bee left vndoone: the endes of this gift are two. The firſt, that by meanes of it, they may be pure or ſincere: that is, keepe a good conſcience before God and men in their liues and callinges. The ſecond is, to bee without offence: *that is, innocent, giuing no occaſion of euill to any, and not taking them offered by others: and the continuance of theſe is noted* to the day of Chriſt, *which is the time in which hee commeth to vs, ether by our death or by the laſt iudgement.*

Thirdly, hee praieth that they might abound in good workes, which are deſcribed by a ſimilitude, fruites of righteouſneſſe: *chriſtians beeing fruitfull trees.* Ezech. 47. 12. Iſay 61.

3.2. *By the cauſe efficient*, which are by Chriſt. 3. *By the end* vnto the glory and praiſe of God.

Coloſ. 1.

9. ICeaſe not to praye for you, and to deſire that yee might bee filled with knowledge of his will, in all wiſedome and ſpirituall vnderſtanding.
10. That ye might walke worthy of the Lorde, and pleaſe him in all thinges, fructifying in all good woorks, and increaſing in the acknowledgement of God.
11. Strengthened with all might through his glorious power, vnto al patience and long ſuffering with ioyfullneſſe.
12. Giuing thankes to the father which

which hath made vs fit to bee pertakers of the inheritaunce of the ſaints in light.

13. Who hath deliuered vs from the power of darkneſſe, and hath tranſlated vs into the kingdome of his own ſonne.

The Expoſition.

THeſe words containe a praier & a thankeſgiuing In the praier, three thngs or asked. The firſt is the increaſe of the knowledg of gods reuealed will in his word, and he deuides it into two parts: wiſedome, which is not only to know gods word, but alſo to apply it to euerie action for, the right and holy performing thereof, and ſpirituall vnderſtanding: which is, when men by the aſsiſtance of Gods ſpirit, doe conceiue the will of God

God in generall without applying.

Secondly, Paule *praies for the fruits of this knowledge, which are foure.* 1. *To walke worthy of God, as good ſeruants do, who in their aparel, geſture, and all their doings, ſo behaue themſelues, that they may credit their maſters.* 2. to pleaſe God in all things *by approuing their hearts vnto him.* 3. *To bee plentifull in all good works.* 4. *To increaſe in the acknowledgement of God. For the more anie increaſe in knowledge and experience in Gods word, the more ſhall they acknowledge God the father to bee their father, Chriſt to bee their redeemer, and the holy Ghoſt their ſanctifier.*

Thirdly, hee praies that the Coloſſians may bee ſtrengthened, verse 11. *where he notes the cauſe,* Gods glorious power, *and the effectes which are three.* 1, Patience, *becauſe it is*

neceſſary

neceſſarie that the godly ſuffer many afflictions. 2. Longſuffering, *becauſe often times the ſame afflictions continue long.* 3. Ioyfulneſſe, *becauſe the croſſe is better.*

The thankeſgiuing is for a benefite, that God had made the Coloſ. fit for the kingdome of glory. and the reaſon is, becauſe hee had made them members of the kingdome of grace.

1. *Theſ.* 3.

12. THe Lorde increaſe you, and make you abound in loue one towards another & towards all men: euen as wee doe towards you.

13. To make your harts ſtable & vnblameable in holineſſe before God, even our father at the comming of our Lord Ieſus Chriſt with all his ſaints.

2. Theſ.

2. Thes. 2.

16. Iesus Christ our Lord, & our God euen the father which hath loued vs and hath giuen vs euerlasting consolation & good hope through grace.
17. Comforte your harts, and stablish you in euery word & good worke.

1. Thes. 5.

23. Now the very God of peace, santifie you throughout: and I pray God that your whole [a] spirit and [b] soule & body may bee kept blameless vnto the comming of our Lorde Iesus Christ.

[a] The mind or derstanding
[b] The will & affection.

A preface or preperation to praier.

Lord heare my praier, harke the plainte
that I do make to thee:
Lord in thy natiue trueth, & in thy iuſtice anſwere mee. Pſal. 143. 1.

Regard O Lord for I complaine, and make my ſute to thee:
Let not my words return in vain, but giue an eare to mee. Pſal. 61. 1.

2. A confeſsion of ſinne with ſorrow of hart.

Q Behold

Pſal.51.5. Behold in wickednes my kinde,
and ſhape I did receiue:
And loe my ſinfull mother eke,
in ſinne did mee conceiue.

Pſal. 40. 14. And I with euils many one,
am ſore beſet about:
My ſins increaſe, & ſo come on,
I cannot ſpie them out.

Verſe 15. For why in number they exceed,
the haires vpon my head:
My hart doth faint for very fear,
that I am almoſt dead.

Pſ.143.4. Thus in mee in perplexitie.
is mine accombred ſpirit:
And in mee is my troubled hart,
amaſed and afflight.

Pſal.90.8: The wicked works that I haue
wrought,

thou

thou ſetteſt before thine eies
My ſecret faults, yea eke my
thoughts,
thy countenance doth eſpie.

O Lord my God if thou ſhalt waie: Pſal. 130.
my ſinnes and them peruſe,
What one ſhall then eſchape and
ſaie,
I can my ſelfe excuſe.

3. *Praier for pardon of ſinnes both knowen & vnknowen.*

In iudgement with thy ſeruant Pſal. 143.
Lorde,
oh enter not at all:

For iuſtified bee in thy ſight,
not one that liueth ſhall.

Pſal. 256.10. And for thy pity plentifull,
O Lord I thee intreat-
To graunt mee pardon for my
ſinne,
For it is wondrous great.

Pſal. 19.12. O Lorde what earthly man doth
knowe,
the errors of this life:
Then clenſe me from my ſecreet
ſinnes,
which are in mee moſt rife.

verſe 13. And keepe mee that preſumpte-
ous ſinnes,
preuaile not ouer mee:
And then I ſhall bee innocent,
and great offences flee.

4. *Faith ſhewing it ſelfe in deſire of reconciliation with God.*

To thee O Lord my God, lo I — Pſ.143.6.
do ſtretch my crauing hands:
My ſoule deſireth after thee,
as doth the thirſty lands.

As handmaides watch their — Pſ.125.2.
miſteris hands,
ſome grace for to atchieue:
So I behold thee Lord my God,
till thou doe mee forgiue.

Lord turne thee to thy wonted — Pſ.6.
grace,
my ſilly ſoule vp take:
O ſaue mee not for my deſerts,
but for thy mercy ſake.



5. Faith fighteth with diſtruſt and laboreth to ouercome it.

Pſal. 42. My ſoule why doeſt thou faint and quaile?
ſo ſore with paine opreſt:
With thoughts why doeſt thy ſelfe aſſaile?
ſo ſore within my breaſt.

verſe 12. Truſt in the Lord thy God alwaie,
and thou the time ſhalt ſee:
To giue him thanks with laud and praiſe,
for health reſtord to thee.

Pſ. 30, 6. For why? his anger but a ſpace,
doth laſt and ſlack againe:

But

But in his fauour and his grace,
alwaies doth life remaine.

Though gripes of griefe and pangs full ſore, verſe 7.
do lodge with thee all night:
The Lorde to ioy ſhall thee reſtore,
before the day bee light. Pſ. 103. 8.

The Lord is kind and mercifull,
when ſinners do him greeue:
The ſloweſt to conceiue a wrath
and readieſt to forgiue.

And looke what pitty parents deere, verſe 13.
vnto their children beare,
Like pitty beares the Lorde to ſuch,
as worſhip him in feare.

verſe 14. The Lord that made mee
knowes my ſhape,
my moulde and faſhion iuſt:
How weake and fraile my nature
is,
and howe I am but duſt.



6. *Praier for regeneration, and Gods holy Spirit.*

pſal. 51. 10. O God create in mee an hart,
vnſpotted in thy ſight:
And eke within my bowels
Lord,
renew a ſtable ſpirit,

verſe 12. With thy free ſpirit confirme
thou mee,
and I will teach therefore:

Sinners

Sinners thy waies and wicked
ſhall,
bee turned to thy lore.

7. *Praier for obedience to God in our lines and callings.*

My ſoule is rauiſht with deſire,
and neuer is at reſt: pſal.119. 20.
But ſeekes to knowe thy iudge-
mentes hie,
& what may pleaſe thee beſt.

O would to God it might thee
pleaſe,
my waies ſo to addreſſe: verſe 5.
That I might both in heart
and voice,

thy

thy lawes keep and confesse.

Psal. 26.11. In righteousnesse I doe intend,
my time and daies to serue:
Haue mercy Lord and mee de-
fend,
so that I doe not swerue.

8. *Praier for life euer-lasting.*

Psal. 106.5. And with thy sauing health O
Lorde,
vouchsafe to visit mee:
That I the great felicitie,
of thine elect may see.

Psal. 106. And with thy peoples ioy I may,

a ioyfull mind poſſeſſe:
And may with thine inheri-
tance,
a glorying hart expreſſe.

9. A concluſion with praiſing of God.

The Lorde the God of Iſraell, verſe 4
bee bleſt for euermore:
Let all the people ſay, amen,
praiſe ye the Lorde therefore.

FINIS.